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# The Chha'ndogya

## SECOND PART.

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## PREFACE.



THE encouragement which the first three volumes of this series have received at the hands of the public and the request of many of my friends to have the second part of the Uhhândogya published as soon as possible have induced me to get the present volume through the press within a short space of time.

I am glad I am in a position to announce that the translation of the Brihadâraryaka Upanishad which was in the hands of Pandit Gangâ Nâth Jhâ has been completed and it will shortly be issued in parts.

V. C. SESHACHARI,

*Publisher.*

MADRAS,

*December 1899.*



# The Chha'ndogya Upanishad.

—o—  
ADHYA'YA V.

—o—  
KHANDA I

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति  
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

He who knows the oldest and the best becomes the oldest and best. Breath indeed is the oldest and the best. (1).

*Com.*—The northern way of the philosophy of the conditioned *Brahman* has been explained. Now, in the fifth *Adhyâya*, after having explained the same way with regard to the knowers of the Five Fires, and to such householders and celibates as are devotional in their nature and endowed with other sciences,—what is to be described is another way, the Southern, characterised by “*Smoke*” and the rest, which belongs to those who perform sacrifices alone, and which is in the shape of frequent returns, a way of metempsychosis, much harder than the previous one. Such explanation, being

for the purpose of creating dispassion in the minds of men, is now begun. "*Breath is the best*," among speech &c. This Breath has been frequently mentioned in the foregoing sections.: "*Breath is Samvarga*" &c., &c. "But how is Breath the best among Speech &c., when the character of functioning conjointly belongs equally to all of them; and whence follows its meditation?" In order to establish the fact of Breath being the best, the present section is begun. Any one, who knows that which is the oldest in age, and the best in quality, becomes the oldest and the best. Having attracted the listener by mentioning the result, the text lays down that "*Breath is the oldest*" in age, among speech and the rest; because while the child is in the womb, the Breath attains its functioning stage, before speech and the rest, and it is by this prior functioning of the Breath that the foetus grows; while it is only after the organs of sight &c., have been developed in the foetus, that speech &c., begin to function; hence, Breath becomes the oldest in age. The fact of Breath being the best will be explained by the instance of the *Suhaya* (horse) &c., &c. Hence, in this aggregate of causes and effects, Breath is the oldest and best.

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाच व-

सिष्ठः ॥ २ ॥

He who knows the richest, becomes the richest of all his own. Speech is the richest. (2).

*Com.*—"One who knows the richest,"—i.e., the best coverer, the most endowed with wealth—himself being the richest among all his own relations. It is explained what the richest is: "Speech is the richest,"—since eloquent persons suppress others, they are the most endowed with wealth; and hence speech is the richest.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमुष्मिंश्च  
चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

He who knows firmness, becomes firm in this world and also in the other. The Eye is firmness. (3)

*Com.*—He who knows firmness, becomes firm in this world, and also in the other. It is explained what firmness is: "The Eye is firmness"—inasmuch as it is only by seeing with the Eye, that one remains firm on even as well as on rough ground, the Eye is firmness.

यो ह वै संपदं वेद स हास्मै कामाः पश्यन्ते देवाश्च मानुषा-  
श्च श्रोत्रं वाव संपत् ॥ ४ ॥

One who knows prosperity,—all his desires prosper, both divine and human. The Ear is prosperity. (4).

*Com.*—One who knows prosperity,—all his divine and human desires prosper. It is explained what this prosperity is: “The Ear is prosperity,”—since it is by the Ear that the Vedas are heard, and their meaning understood, whereby, sacrifices are performed, whence proceed all desirable things; therefore the Ear being the means of the prosperity of desires, it is *prosperity*.

यो ह वा आयतनं वेदाऽऽयतनं ह स्वानां भवति मनो ह  
वा आयतनम् ॥ ९ ॥

One who knows the home becomes the home of his people. Mind is the home. (5).

*Com.*—One who knows the home becomes the home *i.e.*, the support—of all his people. It is explained what the home is:—“Mind is the home”,—since mind is the substratum of the objects,—cognised by the senses for the sake of the person,—in the shape of perceptions; therefore mind is said to be the home, or substratum.

अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहं श्रेयानस्म्यहं श्रेया-  
नस्मीति ॥ ६ ॥

Now, the five senses quarrelled together as to who was the best—saying ‘I am better’, ‘I am better.’ (6).

*Com.*—Now, the senses, described above with their qualities, quarrelled together,—every one of them saying

'I am better', 'I am better', and thus contradicting one another.

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः

श्रेष्ठ इति ॥ ७ ॥

The senses having gone to *Prajāpati*, their father, said to him: 'Sir, who is the best amongst us? He said to them: 'He on whose departure, the body looks the worst, that amongst you is the best.' (7).

*Com.*—Thus quarrelling among themselves, and desiring to decide as to who among them was the best, they went over to their progenitor, *Prajāpati*, and asked him: "Who among us is the best in quality?" The father replied: "from amongst you, he, on whose departure, this body looks the worst,—even though living, yet appearing like dead, and looking worse than a corpse, unclean and untouchable—that amongst you is the best." He replied in this roundabout way, in order to avoid giving pain to any of them.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथम-  
शक्तर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन  
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवे-

श ह वाक् ॥ ८ ॥

The Speech went forth ; and having stayed away for a year, it came back and asked : 'How have you been able to live without me ?'. 'Just like the dumb, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.' Speech entered. (8).

*Com.*—Having been thus addressed by their Father, from among the senses, speech went forth ; and having stayed away for a year,—i.e., ceased to exercise its function,—and then having come back asked the other senses : "How were you able to hold your own during my absence ?" They replied : "just as the dumb &c.—i. e., just as in the ordinary world, the mute, not speaking with speech, live all the same. In what way does he live ? "Breathing with the Breath, seeing with the Eye, hearing with the Ear, and thinking with the Mind,"—just performing the functions of all the other senses. In the same manner did we manage to live. Having thus realised the fact of itself not being the best among the senses, Speech entered into the body i.e., began to exercise its function.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्तर्ते  
मर्जीवितुमिति यथाऽन्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो  
वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः



श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक-  
 तर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन व-  
 दन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह  
 श्रोत्रम् ॥ १० ॥

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशक-  
 तर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन व-  
 दन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः  
 ॥ ११ ॥

The Eye went forth; and having stayed away for a year, it came back, and asked : 'How have you been able to live without me ?' 'Just like the blind, not seeing, breathing with the breath, speaking with the speech, hearing with the ear, and thinking with the mind.' The Eye entered. (9).

The Ear went forth ; and having stayed away for a year, it came back and asked : 'How have you been able to live without me ?'. 'Just like the deaf, not hearing, breathing with the breath, speaking with the speech, seeing with the eye, and thinking with the mind.' The Ear entered. (10)

The Mind went forth ; and having stayed away for a year, it came back and asked : 'How have you

been able to live without me ?'. 'Just as children, without mind, breathing with the breath, speaking with the speech, seeing with the eye, and hearing with the ear.' The Mind entered. (11).

*Com.*—The rest is similar to what has gone before. The eye went forth, the ear went forth, the mind went forth, &c. &c. &c. "*Children without mind*,"—i.e., with undeveloped minds.

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पट्वीशशङ्कून्संखि-  
देदेवमितरान्प्राणान्समखिदत्त५ हाभिसमेत्योचुर्भगवन्नेधि त्वं नः  
श्रेष्ठोऽसि मोक्षमीरिति ॥ १२ ॥

Now the Breath, just as going to depart, tore up the other senses,—just as a spirited horse might tear up the pegs to which he is tethered. They gathered round him, and said: 'Sir, prosper, you are the best of us; do not depart.' (12).

*Com.*—When speech &c., had all been examined, the Breath in the mouth, just as he was going to depart—i.e., just as he thought of going away—did this: just as in the ordinary world, a spirited horse, when struck by his rider by a whip with a view to test him, might tear up the pegs to which he is tethered,—so did Breath tear up the other senses, speech and the rest. And these senses, having been thrown from their places,

and not caring to live there, gathered round the Breath in the mouth, and said: 'Sir, prosper,'—be you our lord—because 'you are the best amongst us; and do not depart from this body.'

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुर्वाच यदहं प्रति प्रतिष्ठाऽस्मि त्वं तत्प्रतिष्ठाऽसीति ॥ १३ ॥

अथ हैनं श्रोत्रमुवाच ५ यदहं ५ संपदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

Then speech said to him: 'If I am the richest, you are the richest.' Then the Eye said to him: 'If I am firmness, you are firmness.' (13).

Then the Ear said to him: 'If I am prosperity, you are prosperity; Then the Mind said to him: 'If I am the home, you are the home.' (14).

*Com.*—Now speech and the rest, confirming, as it were the superiority of Breath, said—just like people recognising the authority of the king by making presents to him. Speech said: 'If I am the richest, you are the richest'—i.e., the property of being the richest, which belongs to me, is yours. Or, it may mean, that this property is in reality your own; it was through ignorance that I mistook it for my own. The same interpretation is applicable to the cases of the Eye, the Ear and the Mind.

न वै वाचो न चक्षूः पि न श्रोत्राणि न मनाः सीत्याचक्षते  
प्राणा इत्येवाऽऽचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥ १५ ॥

And people do not call them 'speech,' 'eye,' 'ear,' or 'mind'; they call them 'Breath' for Breath is all these. (15).

*Com.*—The assertion of the text that the speech said so to the breath in the mouth is true; because, in ordinary parlance, the senses are not called either 'speech' or 'eye' or 'ear,' or 'mind,' but 'Breath. Because Breath is all these senses; therefore what the speech &c., told the Breath was only a fact. "Well, how can this be?" It is only sentient persons that can quarrel among themselves, as to who is the best of them. Nor is it possible for the Eye, &c., to speak, without speech; nor is it possible for them to depart from the body, then again to enter in it, go to *Brahman* or eulogise the Breath. True: but the sentient character of speech and the rest is based on Scriptures, inasmuch as they are presided over by the deities of Fire &c. If it be urged that this theory of a multiplicity of sentient agencies in a single body militates against the *nyāya* doctrine,—we deny this; because they hold God to be the efficient cause (of the body); and those that admit such a God, also hold that it is always, through the supervision of God, that any functioning

is possible for the internal and external organs, mind and the rest. And we too do not hold the intelligent deities of Fire &c., to be the inner enjoyers (personal agents); but as a matter of fact, we admit a God, only as supervising over these deities,—having in themselves the causes and effects, being only different manifestations of the single deity of *Prāna*, and serving only as prototypes of the millions of differentiations into the Physical, Supernatural, Divine, and the like. And this God is without any organs,—as declared in such texts as: “without hands and feet, he runs and holds, he sees without eyes, and hears without ears” and the *Svetāsvatara* reads: “Look upon *Hiranyagarbha* being born”; “He brought forth *Hiranyagarbha*, first of all” and so forth. We are going to explain later on that the *Enjoyer* is the *Jīva*, connected with the results of actions, and as such, differing from the aforesaid God. The conversation of speech and the rest is a mere assumption,—meant to establish, for the wise, the superiority of Breath, both by means of negative and affirmative reasonings. Just as in the world, certain persons, quarrelling on the point of the superiority among themselves, ask a wise person as to who among them is the best,—and being told in reply that one who accomplishes such and such a task is the best, they go forth and each of them tries

to fulfil the condition laid down, and thereby ascertain the superiority of one amongst themselves;—so, exactly the same process the text has applied, by assumption, to the case of speech and the rest. The wise one is to ascertain the superiority of Breath, on the ground of the fact that the body was seen to live, in the absence of speech and the rest, while it ceased to live on the departure of breath. As says the text of the *Kaushitaki* also : “ one lives devoid of the speech : we see the dumb ; one lives devoid of the Eye : we see the blind ; one lives devoid of the Ear : we see the deaf ; one lives devoid of the Mind : we see the children ; one lives when the arm is cut off ; one lives when the thigh is cut off,” and so forth.

—o—

Thus ends the First *Khanda* of *Adhyāya* V.

## ADHYA'YA V.

### KHANDA II.

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमाश्वभ्य आ-  
शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्य-  
क्षम् । न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥ १ ॥

He said : ‘what shall be my food ?’. They replied :

'whatever there is, from the dogs to the birds'. This is the food of the Breath; his name is distinctly '*Ana*.' For one who knows this, there is nothing that is not food. (1)

*Com.*—The Breath in the mouth said: "what shall be my food?" Having assumed the breath to be the questioner, the text assumes the speech and the rest to be the repliers; and the reply given is: "whatever is known as food, in this world, including even dogs and birds, that will be your food." And in order to show that Breath is the eater, and that everything is food for Breath, the text adds its own independent testimony, apart from the assumed story: whatever food is eaten by living beings, in this world, is really of *Ana*, Breath, *i.e.*, all food is eaten by the Breath alone. And in order to show that it pervades over activity of all kinds, the name of Breath is distinctly "*Ana*"; the prefix "*Pra*" only specialising the motion (signified by the root '*Ana*'). The distinct utterance of the name "*Ana*" constitutes an utterance of the name of the eater of all foods; *i.e.*, the name "*Ana*" directly denotes the 'eater of all foods.' One who knows this—*i.e.*, knows himself to be Breath, as residing in all beings, and as the eater of all foods—, for such a one, there is nothing that is not eatable; *i. e.*, for such a knower, everything becomes food; since the

knowing Person is Breath itself;—as declared in another text : having begun with “ It is from Breath that it rises, it is in Breath that it sets”, it finishes with ‘ from the knower of this does the sun rise, in the knower of this does it set.’ (1).

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्मा द्वा  
एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चाद्विः परिदधति लम्भुको ह वासो  
भवत्यनग्नो ह भवति ॥ २ ॥

He said : ‘ What shall be my clothing ’?. They said ‘water’. Hence, it is that while eating, people cover it, both before and after, with water. He thus obtains clothing, and is no longer naked. (2).

Com.—The Breath said again,—the assumption being as before : “what shall be my clothing?”. Speech &c., replied “water.” And because water is the clothing of Breath, therefore when going to eat, and also after having eaten, the learned *Brâhmanas* do this. What is it that they do? Before eating, and after having eaten, they cover up the Breath with water, as if with cloth. Then he becomes capable of being clothed,—i.e., obtains clothing, and ceases to be naked. Since the absence of nakedness is signified by the mere presence of the cloth, the addition of “ ceases to be naked ” must be taken to mean that he also obtains a wrapper. What



is meant here is that the sipping of water, done before and after food, must be simply looked upon as being the clothing of Breath; and the "covering by water" is not a third sipping. Because what is meant by the preceding *mantra* is that whatever food is actually eaten by living beings is to be looked upon as belonging to the Breath; so too, in the present case, the questions—what will be my food, and what will be my clothing—and the replies given being exactly similar. Otherwise, if the present passage be taken to signify the performing of an independent sipping—apart from what is ordinarily performed, then, in the former case too, the food ordained for Breath would come to include even such insects &c., as are not ordinarily eaten. For, the question and the reply in the two cases being exactly similar, and being for the sake of knowledge, and as such, the section being simply for the sake of knowledge, it can never be right to interpret them by halves. There is an objection that the ordinary sipping is for the sake of preparation—readiness for food, and as such cannot be for the second purpose of clothing the Breath. But this objection does not hold: since we do not assert the sipping to have both the ends; all that we mean is that the water, that is sipped for the sake of readiness, is to be looked upon as the clothing for Breath—this is what is enjoined by the passage; and as such the

objection to the double purpose of the sipping falls to the ground. If it be urged that it could be so looked upon, only if the water were *for the purposes of clothing*,—we deny this; because in a sentence, which is meant to have the sole purpose of knowing the clothing, if the meaning be taken to be the laying down of an independent sipping for the sake of clothing, and also the injunction of looking upon it as not naked,—there would be a split of the sentence; and there are no grounds for holding the sipping to have both the purposes.

तद्वैतसत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वावाच ।

यद्यप्येनच्छुक्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पला-

शानीति ॥ ३ ॥

*Satyakāma Jābāla*, having explained this to *Gōsruti* the son of *Vyāghrapad*, said to him: 'if one were to tell this to a dry stick, branches should shoot forth, and leaves would sprout out from it.' (3).

*Com.*—The aforesaid philosophy of Breath is eulogised. *Satyakāma Jābāla*, having explained this philosophy of Breath to *Gosruti*, the son of *Vyāghrapad*, said to him something else, that follows: 'If even to a dry stick, one knowing the Breath were to explain this philosophy, from that stick would shoot forth branches,

and leaves would sprout out. What then would be the result, if it were explained to a living man ?

अथ यदि महज्जिमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ  
सर्वौषधस्य मन्थं दधिमधुनोरुपममथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावा-  
ज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

If one desire to reach greatness, then having performed the initiatory rite on the *Amāvāsyā* and on the *Purnamāsi* night, having stirred up with curd and honey, the mash of all the herbs, he should pour a libation of ghee into the fire, saying ' *Śrāhā* to the oldest ! *Śrāhā* to the best ! ' ; and then he should throw the remnant into the mash. (4).

Com.—The text now lays down the action of mashing, for one who knows the Breath as described above. Now, after this, if one wish to reach greatness, then he should perform the following action. Greatness is followed by wealth ; and the wealthy person possesses treasures; and these treasures are the means of the performance of actions, whence becomes possible either the path of the Gods or that of the Fathers. And with a view to this end, if one desires greatness, he should perform this action, which is not for one who desires merely a sensuous enjoyment of objects. And it is for such a one that the restrictions of time &c., are laid down.

Having been initiated on the *Amāvāsya* night,—i.e., having observed the restrictions of sleeping on the ground and performed the penances of speaking the truth, observing strict celibacy and the like. The initiatory rite itself, however, does not make up the whole action; because, the action of mashing does not form part of it. From another text—“*Upasadrati &c*”—one also observes another restriction of drinking milk alone. On the *Purnamāsi* night, he begins the action proper. Having collected all sorts of herbs—those found in the villages, as well as those in the forests—, in quantities either large or small, he should thrash them, and make them up into a pulp, and then having put the pulp into a vessel or a cup made of *udambara* wood—in accordance with an injunction occurring in another text—he should mash it up with curd and honey; and then having placed the whole thing before him, he should pronounce “*Svāhā* to the oldest; *Svāhā* to the best!” and pour a libation of ghee into the ordinary fire, and throw the remnant, attaching to the *Sruva*, into the mash.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रति-  
 ष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्य-  
 ग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य  
 हुत्वा मन्थे संपातमवनयेत् ॥ ५ ॥

Saying ' *Svāhā* to the richest ', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ' *Svāhā* to firmness ', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ' *Svāhā* to prosperity ', he should pour a libation of ghee into the fire, and throw the remnant into the mash. Saying ' *Svāhā* to the home ', he should pour a libation of ghee into the fire, and throw the remnant into the mash. (5).

*Com.*—The rest is similar to what has gone before. He should throw the remnant after having poured the libation, saying, in each case ' *Svāhā* to the Richest, to firmness, to Prosperity, and to the Home '.

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते  
सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः स मा ज्यैष्ठ्यं  
श्रेष्ठ्यं राज्यमाधिपत्यं गमयत्वहमेवेदं सर्वमसानीति ॥ ६ ॥

Then, moving away, and holding the mash in his hand, he recites: "Thou art ' *Amā* ' by name, as all this rests with thee. He is the oldest and best, the king and sovereign. May he lead me to the oldest age, to the best position, to kingship and sovereignty. May I be all this." (6).

*Com.*— Then, moving a little away from the Fire, and holding the mash in his hand, he recites the

following *Mantra*: "Thou art *Ama* by name"—*Ama* is the name of Breath; and inasmuch as Breath moves in the body, by means of food, the mash, being a food of Breath, is eulogised, as being Breath itself: "Thou art *Ama* by name". Why? Because all this universe rests with thee, in the character of Breath. And the mash, as Breath, is also the oldest and best; and hence also, "King,"—effulgent, and "Sovereign"—*i.e.*, one who extends his protection to all things. May this mash lead me to its own qualities—oldest age and the rest. "May I be all this"—world,—like the Breath. The particle "*iti*" signifies the end of the *mantra*.

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति निर्णिज्य क ५ सं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कैमति विद्यात् ॥ ७ ॥

Then he eats with the following verse, at each foot: saying, 'we ask for *Sāvitrī*,' he takes a little; saying 'the God's food', he takes a little; saying 'the best and all-sustaining,' he takes a little; saying 'we meditate upon the quick of the God' he drinks up all; and having cleansed the vessel or cup, he lies down behind the fire, either on a skin, or on the ground, in

silence, peacefully. Now if he sees a woman, he must know that his business has succeeded. (7).

*Com.*—After this, at each foot of the following verse, he takes a little of the mash. That is, he takes a morsel at each foot of the verse "*That food of Sâritri*" of the progenitor, which includes both the 'Breath and the Sun—"we asked for"—this food being in the form of the mash; the meaning being "by eating of which food of the Sun, we shall attain to the form of the Sun." "Of the God"—of the Sun—refers to "*Sâritri*" gone before. "Best" of all the foods. "All-sustaining"—the greatest Sustainer, or the Creator, of the whole world. Both of these qualify the "food." "Quick"—*i.e.*, of quick form,—of the Sun, "we meditate upon"—we think of, after having our hearts purified and duly prepared by the excellent food. Or, the meaning may be: "we performed this sacrifice with a view to attaining to greatness, the cause of '*Bhâgya*' (Riches); and it is this that we think of." "He drinks up all", that is left of the mash. And having cleansed the vessel or the cup of *udumbara* wood, and having washed his mouth after eating, he lies down behind the fire, with his head towards the East, either on a skin, or on bare ground, in silence (not speaking);—"in peace"—*i.e.*, having his mind under such control as not to be troubled by evil dreams. Then, if he see, in his dream, a woman, he

must understand that his business in hand has succeeded.

तदेव श्लोको यदा कर्मसु काम्येषु स्त्रिय ५ स्वप्नेषु पश्यति  
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥८॥

And there is this verse to the effect : 'If during such sacrifices as are performed with a definite end in view, one should see a woman in dreams,—in such dream-vision, he should recognise success ; *yea !* in such dream-vision.' (8).

*Com.*—To this effect, there is this verse : if, during the performance of such sacrifices as are performed with certain definite ends in view, one happens to see a woman, during his dreams, then he should recognise success ; *i.e.*, he should know that success would surely result. " In that dream-vision "—*i.e.*, in that vision of a woman, in a dream. The repetition is meant to indicate the end of the sacrifice.

—o—

Thus ends the Second *Khanda* of *Adhyāya* V.

—o—



## ADHYA'YA V.

### KHANDA III.

श्वेतकेतुर्हाऽऽरुण्यः पञ्चालानां ५ समितिमेयाय तं ५ ह प्रवा-  
हणो जैवलिरुवाच कुमारानु त्वाऽशिषत्पितेत्यनु हि भगव इति ॥१॥

*Svêtakêtu*, the grand-son of *Aruna*, went to the assembly of the *Panchâlas*. *Pravâhana Jivali* asked him : 'Boy, has thy father taught thee?' 'Yes, Sir.' (1).

*Com.*—For the purpose of creating dispassion in the minds of those desiring Liberation, various ways have to be explained—ways beginning from *Brahman* and ending down to the tuft of grass. With a view to this, the next story follows : *Svêtakêtu*, by name,—the grand-son of *Aruna*, went to the assembly of the *Panchâla* people. And when he had reached the assembly, *Pravâhana*, the son of *Jirala*, asked him : 'O Boy, has thy father taught thee?'—meaning thereby—"What hast thou been taught by thy father?" Being thus asked, the boy replied : "Yes, Sir,"—meaning "Yes, I have been taught by my father."

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा

पुनरावर्तन्त ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृ-  
याणस्य च व्यावर्तना ३ इति न भगव इति ॥ २ ॥

‘Dost thou know where men go to, from here?’ ‘No, Sir.’ ‘Dost thou know how they return?’ ‘No, Sir.’ ‘Dost thou know the diverging point of the two paths—the path of the Gods and the path of the Fathers?’ ‘No, Sir’. (2).

Com.—He said to him: “If thou hast been taught, dost thou know the place where men go to, after having gone up from this world?” The other replied “No, Sir”—“I know not what you ask.” “Then dost thou know by what means they come back?” He replied: “No, Sir.” ‘Dost thou know the point of divergence of the two partly contiguous paths’—i.e., the place from where the persons destined for the two paths, having gone together for some distance, separate from one another. ‘No, Sir.’

वेत्थ यथाऽसौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ  
यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति  
॥ ३ ॥

‘Dost thou know why that world is never filled?’ ‘No Sir.’ ‘Dost thou know how in the fifth libation, water comes to be called *Man*?’ ‘Indeed, Sir, no.’ (3).

*Com.*—"Dost thou know why that world of the Fathers—from where people come back—is not filled with the many men that are passing thither?" He replied: "No, Sir." "Dost thou know how, in what order, when the fifth libation has been poured, the water, that is poured as the sixth libation, comes to be called 'Man'?" He replied: "Indeed, Sir, I know not any of these things."

अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं सोऽ-  
नुशिष्टो ब्रुवीतेति स हाऽऽयस्तः पितुरर्धमेयाय तं होवाचाननु-  
शिष्य वाव किल मा भगवानब्रवीदनुत्वाऽशिषमिति ॥ ४ ॥

'Then, why didst thou say thou hadst been taught? One who does not know these things, how can he declare himself instructed?' Troubled in mind, he came to his father's place, and said to him: 'Sir, without having taught me, you told me that I had been taught.'  
(4).

*Com.*—"Thus then, being totally ignorant, wherefore didst thou say thou hadst been taught? One who knows not the things that I have asked, how can he declare among the wise, that he is instructed?" Thus troubled in mind, by the King, *Svêlakêtu* came to his father's place, and said to his father: "Sir, without having taught me, you told me, at the time of finishing my studies, that you had taught me."

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकं च नाशकं वि-  
वक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाऽहमेषां नैकं  
च न वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥ ५ ॥

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हचकार स ह  
प्रातः सभाग उदेयाय त ५ होवाच मानुषस्य भगवन्गौतम वित्तस्य  
वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमा-  
रस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्री बभूव ॥ ६ ॥

‘That fellow of a *Kshatriya* asked me five questions, and I could not understand even one of them’. The father said : ‘As you told me these questions, I did not understand any one of them. If I had known these, why should not I have told them to you?’ (5).

Then *Gautama* went over to the King's place, and when he reached the place, the King tendered him proper respects. In the morning, he went over to the King in his assembly. The king said ‘*Gautama*, ask a boon out of such things as belong to the world of men.’ He replied : ‘Let such things as belong to the world of men rest with thee. Speak to me the same speech that thou didst speak to my boy.’ He was perplexed. (6).

*Com.*—Because five questions did the “fellow of a *Kshatriya*”—one whose relatives are *Kshatriyas*, he

himself being a wicked person—put me; and out of these questions I could not understand the meaning of even one of them. The father replied: "Just as you came, you repeated these questions to me, and I could not understand a single one of them. Thus then, from your own ignorance, you should infer my ignorance also. That is to say, just as you do not know these questions, so, I too do not know them. Therefore, do not think otherwise (ill) of me, because I do not know them; had I known them, for what reason should I not have told them to you, my dear child, at the time of your finishing studies." Having thus consoled his boy, *Gautama*—i.e., the Rishi of the family of *Gautama*—went over to the place of the king *Jaivali*. And to him, the king offered proper respects. And being thus entertained by the king, *Gautama* went over to him in the morning, as he was sitting in his assembly. Or, "*Sabhāga*" may mean "being duly respected" by others, *Gautama* came to the king. The king said to *Gautama*: "Ask for a boon out of such things as belong to the human world"—i.e., such things as villages and the like. *Gautama* replied: "O king, may such human wealth rest with thee. Thou must speak to me the same speech, full of questions, that thou didst speak to my boy." Having been thus addressed by *Gautama*, the king became perplexed, as to how he could do what he was asked to do.

त ५ ह चिरं वसेत्याज्ञापयांचकार त ५ होवाच यथा मा त्वं  
गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति  
तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥७॥

He commanded 'stay here for a long time'. Then he said to him: 'As to what you have told me, *Gautama*, before you, this knowledge did not go to the *Brâhmana*; and therefore, among all the people, it was only to the *Kshatriya* that the teaching of this belonged.' Then he began. (7).

*Com.*—He was perplexed, because he could not deny the request of the *Brâhmana*; and so thought it his duty to explain the philosophy to him; and he commanded him to stay for a long time. The King hinted at the philosophy, and then ordered him to stay,—for this he apologises, by giving an explanation of his conduct. The King said: Though equipped with all knowledge, yet, through ignorance of this particular philosophy, you have asked me, in such a way, to explain to you the philosophy, that I am declaring it to you. But there is something to be said on this point,—that prior to you, this knowledge did not go to the *Brâhmanâs*; nor did the *Brâhmanâs* teach this Science. And it is for this reason, an universally recognised fact that it was to the *Kshatriya* caste alone that the business of teaching this Science to

pupils belonged. And it is through a line of *Kṣatriyas* alone that this science has been handed down up to this day. However, I am going to impart it to you ; and henceforth it will go to the *Brāhmaṇās*. Therefore you will excuse me for what I have said." Having said this, he, the king, explained the Science to him.

—o—

Thus ends the Third *Khanda* of *Adhyāya* V.

## ADHYĀYA V.

—o—

### KHANDA IV

—o—

असौ वाव लोको गौतमाग्निस्तस्याऽऽदित्य एव समिद्रश्मयो  
धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥ १ ॥

‘That world, *O Gautama*, is the Fire ; the Sun is its fuel, the rays are the smoke, the day is the flame, the Moon is the embers, and the Stars are the sparks.’ (1).

*Com.*—The question that is taken in hand first is about the water in the fifth libation ; because, an explanation of this would make easier the explanations of the other questions. The beginning of the two libations of the *Agnihotra* have been described in the *Vājasanīya* ; and the questions refer to that. The starting up of the libation is the Way, the satisfaction is Firmness, and the

rise is the Return into the world. The explanations of these have also been given in the same book : " These two libations, on being poured, start up ; and they enter the sky ; they make the sky the *A'havanîya Fire* ; they make the Air fuel, the rays the white libation ; then they satisfy the Sky ; and then rise up &c., &c. Similarly do they satisfy the Heaven ; and thence they return ; and then having entered into this earth, and satisfied it, they enter into the man ; then finally having entered into the woman, they rise up in the world." And what is shown here is that the mere commencement of the two libations of *Agnihotra* is made in the said manner. Whereas, what is meant to be laid down here is the means of attaining to the northern path, in the shape of worshipping, as Fire, the aforesaid commencement, in the shape of the *Apâra* of the *Agnihotra* sacrifice, after having divided this latter into its five component parts. With this view, it is declared : "*That world, O Gautama, is the Fire, &c.*" What is meant here is that the morning and evening libations of the *Agnihotra*, poured by means of milk &c., accompanied by due devotion, duly endued with the *A'havanîya Fire*, Fuel, Smoke, Light, Embers and Sparks, as also with the agencies of the doer and the like,—having gone up through the sky, enter into the Heavenly Region, and thus become etherealised, come to be connected with



water, and hence called by the name "water," and also by the name "Faith"; and the Fire is the substratum of these. The fuel &c., connected with them are next described: The idea of Fire in the libations is also pointed out in the same manner: "That world is the Fire, *O Gautama*—just as in the case in question we have the *A'havanīya* Fire, the substratum of the *Agnihotra*. And of this Fire, named "the Heavenly Region", the Sun is the fuel; as that world shines only when lighted up by the Sun; therefore, on account of *lighting up*, the Sun is the fuel. The rays are the smoke, because they rise from it; as it is from the fuel that smoke rises. The Day is the Flame,—because of the similarity of being bright, as also of being the effects of the Sun. The Moon is the embers,—because it is only when the Day has ceased that it becomes visible; just as it is only when the Flame is extinguished that the embers become visible. The stars are the sparks,—because these are also besprinkled about, like parts of the Moon (just as sparks of the embers).

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो  
राजा संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of Faith; and from this libation, king *Soma* is born. (2).

*Com.*—In the Fire described above, the Gods—the sacrificer's *Prānas*, in the shape of Fire &c., with regard to the Gods—pour the libation of 'Faith'—the etherealised waters, in the shape of the various modifications of the *Agnihotra* libation, endowed with Faith, are called "Faith." Specially as in the question it is mentioned that "in the fifth libation the water comes to be called 'Man'",—which points to water as being the object poured as libation. And it is also ordinarily known that 'Faith is water' and that 'it is only after Faith has been taken up that people start a work.' This "Faith" in the form of water, they pour as libation; and from this libation is born *Soma*, the king, who is a modification of waters called "Faith" that are poured into the Fire of the Heavenly Region. Just as it has been described that the waters bring about in the Sun certain effects in the shape of the Red &c., when they (waters) are in the form of the honey of the flowers of Rigveda, carried along by the bee of *Rik*,—so, in the present case, these waters, forming integral parts of the *Agnihotra* libation, in their subtle etherealised forms called "Faith," enter into the Heavenly Region, and bring about their effect in the shape of the Moon, as the fruit of the two *Agnihotra* libations. And the sacrificers too, performing the *Agnihotra*,—becoming identified with the libations, imbued with the thoughts

of the libation, attracted by action in the shape of the libations, and bearing an inherent relation with the "Faith"—waters,—enter into the Heavenly Region, and become the Moon. For, it was for this sake that they performed the *Agnihotra*. What is meant to be explained here is, not the way of the sacrificers, but the modification of the libations, which are explained in the proper order of sequence, of the five Fires, as the chief factor, for purposes of meditation. The way of the ignorant will be explained later on, in the order of "smoke &c.",—as also the way of the wise, brought about by knowledge.

—o—

Thus ends the Fourth *Khandu* of *Adhyâya* V.

—o—

## ADHYA'YA V.

—o—

### KHANDA V.

—o—

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदम्रं धूमो विद्युदचि-  
रशनिरङ्गारा हादनयो विस्फुलिङ्गाः ॥ १ ॥

*Parjanya*, *O Gautama*, is the Fire. Of this, Air is the Fuel, the Cloud is its Smoke, the Lightning its flame, the thunder its embers, and the thunderings its sparks.

(1).

*Com.*—The meaning of the synonym of the second libation is explained. “O Gautama, *Parjanya* is the Fire”,—*Parjanya* being a particular Deity presiding over Rain. Of this, Air is the fuel,—since the Fire of *Parjanya* is flared up by Air, rains being found to follow on the strength of the preceding wind. The cloud is the smoke,—the cloud originating in smoke, and also looking like it. The Lightning is its flame,—because of the common character of being bright. The thunder is its embers,—because of hardness, and of the connection with lightning. The thunderings are the sparks,—because they are spread over the clouds.

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहते-  
वर्षं संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. (2).

*Com.*—As before, in this Fire, the Gods pour the libation of *Soma*, the King. From this libation is born Rain. The waters named “Faith” having developed into the form of *Soma*, when offered into the second libation into the Fire of *Parjanya*, develop into Rain.

—o—

Thus ends the Fifth *Khanda* of *Adhyâya* V.

—o—

## ADHYA'YA V.

—o—

### KHANDA VI

—o—

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो  
रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥ १ ॥

The Earth, *O Gautama*, is the Fire. Of this, year is the fuel, *A'hāsa* its smoke, night its flame, the quarters its embers, and the intermediate quarters its sparks. (1).

*Com.*—"The Earth is the Fire"—as before. Of this Fire, named "Earth," the year is the fuel,—because it is only when the Earth is fully developed through the time of the year, that it becomes capable of producing corn. The *A'hāsa* is its smoke,—since the *A'hāsa* appears as if rising from the Earth, just as smoke from fire. The night is its flame,—the night being similar to the Earth, which is of a non-illuminative character,—just as the Flame is exactly like the Fire. The quarters are its embers,—because of the common character of being calm. The intermediate quarters are the sparks,—because of the common character of smallness or insignificance.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुहति तस्या आहुतेरन्नः संभवति

॥ २ ॥

In this Fire the Gods pour the libation of Rain ;  
from that oblation is born food. (2).

Com.—“ In this &c., ” as before. From that oblation is born food—the corns, barley &c.

—0—

Thus ends the Sixth *Khanda* of *Adhyāya* I.

—0—

## ADHYA'YA V.

—0—

## KHANDA VII.

—0—

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वाऽर्चि-

श्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥

The man, *O Gautama*, is the Fire. Of this, speech is the Fuel, Breath its Smoke, the Tongue its flame, the Eye its Embers, and the Ear its Sparks. (1).

Com.—“ The man, *O Gautama*, is the Fire”. Speech is its fuel,—because, it is by speech that man is raised, while a mute person is not. Breath is its smoke,—because, it proceeds from the mouth, like smoke. The Tongue is its flame,—on account of redness. The eye is its embers,—because, it is the substratum of light.

'The Ear is its sparks,—because, of the common character of being spread over.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥ २ ॥

In this Fire, the Gods pour the libation of Food. From that oblation is born the semen. (2).

*Com.*—'The rest as before. They pour the libation of Food; and from that oblation is born the semen.

—o—

Thus ends the Seventh *Khanda* of *Adhyâya* V.

—o—

### ADHYA'YA V.

—o—

### KHANDA VIII.

—o—

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिच्चदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः

॥ १ ॥

'The woman, *O Gautama*, is the Fire &c. &c. ... (1).

*Com.*—'The woman is the Fire, *O Gautama*, &c. &c.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति

॥ २ ॥

... .. From that libation is born the foetus. (2).

*Com.*—"In this Fire, the Gods pour the libation of semen; and from that oblation is born the foetus." Thus, it comes to this: that through the intermediate grades of Faith, Soma, Rain, Food and Semen, it is water itself that has developed into the foetus. And inasmuch as it is water that is directly connected with the libations, water is the predominant element here; and thus it is that water comes to be called "Man," in the fifth libation. But water alone by itself does not produce the effects, *Soma* and the rest; nor does water exist, apart from its three-fold constitution. Even when objects have three-fold constitutions we find them named, as "Earth," "Water", "Fire", though the excess of one or other of the constituents (*i. e.*, though water is made up of Water, Earth and Fire, yet it is called "Water" because there is an excess of watery element in it). Therefore the fact is that it is an agglomeration of various elements—in which the water is the predominating element—that brings about the effects, *Soma*; and hence, these are said to be brought about by water; (and the predominance of the watery element is apparent from the fact) that we find an excess of fluidity in all these effects—*Soma*, Rain, Food and Semen; though



the earthy body too abounds in fluidity. Thus then, in the fifth oblation, Water, in the shape of semen, develops into the foetus.

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Thus ends the eighth *Khanda* of *Adhyāya* V.

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### ADHYA'YA V.

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### KHANDA IX,

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इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बा-  
वृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाऽथ जाय-

ते ॥ १ ॥

Thus, in the fifth libation, Water comes to be called 'Man.' This foetus enclosed in the membrane, having lain inside for ten or nine months, more or less, comes to be born. (1).

*Com.*—Thus, in the fifth libation, Water comes to be called 'Man'—one question has been explained. And by the way, it is also explained here—what has been declared in the *Vājasanêya* :—viz., that the two libations having returned from Heaven to this Earth, rising to this world, after having in due course entered into the Earth, the man and the woman. The first

question was: "Dost thou know whither men go, from this world?" And it is a consideration of this that is now commenced: "This foetus"—a particular modification of the water named "Faith," and being directly related to the libation,—"Enclosed in the membrane," having lain in the womb of the mother "for ten or nine months, more or less, comes to be born." The mention of the fact of being enclosed in the membrane is for the purpose of creating a feeling of disgust: *E.g.*, A great trouble it is for the foetus to be lying in the mother's womb, full of urine, bile and other humours, and being besmeared with these, encased within the membranous covering, having for its seed the unclean bloody semen, growing with the addition of the essences of the foods and drink taken by the mother, and all the time having its own power, strength, virility and splendour mercilessly suppressed. And still more troublesome is the painful exit therefrom, through the uterus, which constitutes Birth. All this is meant to create a feeling of disgust. When a single moment of such existence would be unbearable, what, when one has to lie in that condition for ten or nine months!

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति  
यत एवेतो यतः संभूतो भवति ॥ २ ॥

Having been born, he lives up to the life's span. When he is dead, they carry him, as appointed, to the Fire, whence he came, and whence he sprang. (2).

*Com.*— “Being born, he lives up to the life's span,” performing actions, for the purpose of frequent coming and going, like the pulley, or, for that of going round and round in a cycle, like the potter's wheel—till such time as is fixed by his own deeds. And, when at the end of his life, he is dead, they take the dead body *as appointed*,—in a manner that is determined by his own actions; *i.e.*, if during his life, he has been entitled to Vedic rites or to Knowledge, then the priests or his sons carry the body from the village to the funeral fire, for the due performance of his obsequies,—the Fire being that, from whence he came, in due course through the various grades of libations; and from whence, the five-fold fire, he sprang; to this Fire, they carry him; *i.e.*, they make him over to his own source.

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Thus ends the Ninth *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

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### KHANDA X.

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तद्य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽचि-  
षमभिसंभवत्यर्चिषोऽहरह् आपूर्यमाणपक्षमापूर्यमाणपक्षान्पडुद-  
ङ्ङेति मासाः स्तान् ॥ १ ॥

मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो  
विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति

॥ २ ॥

Those who know this, and those who in the forest meditate upon Faith and Penance, go to Light, from Light to Day, from Day to the bright half of the month, from the bright half of the month to those six months, during which the Sun rises northwards; (1).

From these months to the year; from the year to the Sun, from the Sun to the Moon, from the Moon to Lightning. There is a person, not human; He carries them to *Brahman*. This is the path of the Gods. (2).

*Com.*—The question that presents itself to be met is—"Dost thou know the place to which men

go from here." Now, among such house-holders as aspire towards a higher world, "those who know this"—that is, those who know the philosophy of the five Fires, and who realise the fact of their having been produced from the Fires, themselves being of the nature of Fire. "How is it known that the clause 'those who know' refers to the house-holders alone?" Because, it will be declared later on that *from among house-holders*, those that do not know this, and are given to the establishment of charitable institutions, repair to the Moon, by the path of smoke &c. And again, those among the people living in the forest—*Vaikhānasās* and the *Parivrājakās*—who meditate upon Faith and Penance, will also go over to Light &c., together with "those who know this,"—as will be declared later on. Both these classes of men, being spoken of later on, the only class that could be referred to here is that of the house-holders. "Inasmuch as the religious student is not included either among the villagers or among the foresters, how can the house-holder alone be accepted as the only remaining class?" This does not affect the question. On the ground of the *Purāṇas* &c., it is a pretty known fact that for the celibate and the religious student, the path is that of the Sun &c. Hence, these too are to be taken with the foresters. The "*Upakurvānakās*" form a class by themselves for the

purpose of getting up the *Veda*; and fit for separate treatment. "If celibacy, the means of proceeding by the northern path of *Purāṇas* &c., then the 'kṛc' referred to here, would be purposeless. Such knowledge has its purpose for the householders. Such house-holders as are not endowed with knowledge, are well known to be destined for the fire of smoke,—hence, those among the householders know this,—whether they perform their duties,—they always go, by themselves, by the northern path to the Light. "Well, the celibate and the householder, both belonging to the same order, it is not that the northern path should belong to the celibate and the ordinary house-holder, specially when there is an excess of such actions as the northern path. This does not touch our point, for these latter are not purified; since they are full with aversion and attachment, due to enemies and friends, as also with attachment due to kindness and slaughter; and there are many ineradicable impurities, such as anger, untruth, sexuality and the like. They are impure: and being impure, they cannot follow the northern path. The others, on the contrary, have their selves purified by the renunciation of all such actions.

purities of slaughter &c., as also by the eradication of the aversion and attachment for enemies and friends, having all their foulness removed; and as such, it is but proper that they should proceed by the northern path. Say the *Purāṇas*: "Those irresolute ones, who sought after children, attained death; while those resolute ones, who did not seek after children, attained immortality." "Under the circumstances, the householders knowing this and the foresters having the privilege of proceeding by the northern path, such knowledge comes to be of no use to the foresters; and thence, a contradiction of scripture texts: 'the southerners go not there, nor do such persons as perform penances but are ignorant' and 'not knowing this he does not enjoy it'. And here is a contradiction." Not so; what is meant by "immortality," in the above quotation, is *continuance till the dissolution of the elements*; as say the *Purāṇas*: "continuance till the dissolution of elements is called *Immortality*" (*Vishṇu Purāṇa*). Whereas, it is *Absolute Immortality* that is referred to by the passages "the southerners go not there &c." And hence, there is no real contradiction. If it be urged that "there is a contradiction with such texts as 'they return not', 'they return not to this whirl of humanity' and the like",—we deny this; the specification 'to this whirl of humanity' denotes

that there is no return to this whirl alone ; if *absolute non-return* were meant, then any such specification would be useless. If it be urged that "this &c.," is to be taken merely as denoting *class*, this cannot be ; since the mere word "non-return" being capable of signifying eternal non-return, any such assumed denotation of class would be purposeless. Therefore, in order to make some use of the specification "to this whirl", we assume the return of such people, to some other condition. And again, for one who has a firm conviction of *Brahman* as "Existent, one alone without a second", there is no going by the upper artery, through the path of Light &c. ; because of hundreds of such texts as—"Being *Brahman* He goes to *Brahman*," "Therefore He became everything", "His Breaths do not go forth", "They become dissolved in this", and so forth. If it be urged that "we shall assume these texts to mean the Breaths of such people do not go away, but they go with themselves",—this cannot be ; since, in that case there would be no meaning of the specification "they become dissolved here" ; and also because a going away of the Breaths is pointed out by the passage "all the Breaths depart." Therefore that the Breaths go forth is beyond doubt. Even in the case of the theory—that 'Liberation being something quite different from the paths of the



metempsychosis, the Breaths do not go away with the Life and hence they do not depart at all,'—there would be no meaning for the specification “they become dissolved here.” Nor is any motion or life possible for one who has been deprived of the Breaths. If scriptural texts have any authority, it cannot be assumed that there is any life or motion for the Real Self, apart from the Breaths; because this Self, being all-pervading and impartite, the relation with Breath alone is the sole cause of its differentiation into *Jiva*,—just like the spark of fire. Nor can it be assumed that *Jiva* being an atomic part of the Supreme Self, goes forth, leaving a hole in it. Therefore the passage ‘going above by that, one reaches immortality,’ must be interpreted as indicating the fact of the worshipper of qualified *Brahman* going upwards together with his Breaths; and “immortality” must be taken as only comparative immortality, and not as direct absolute Liberation. Having declared that “that is the unconquered city,” “that is the bliss-intoxicating tank” &c. &c., the *Sruti* directly specifies that “for them alone is this region of *Brahman*.” Therefore the meaning must be accepted as being that such house-holders as know the five Fires, and such Foresters, Ascetics and Religious Students, as meditate upon Faith and Penance &c.,—i.e., including such devoted persons as faithfully perform penances

&c. &c.; [the word "meditate" = are given to, or are endowed with, just as in the sentence "*Ishtâpârté dattamityupâsté.*" ] So also in another *Śruti* passage : One who meditates upon true *Brahman* named '*Hiranyagarbha*',—all these reach the Light—that is, the Deity presiding over Light. The rest is similar to what has been explained in connection with the fourth Path. Thus has been explained the Path of the Gods,—ending in the *Satyaloka*, outside the artery,—as says the *mantra* 'Between the father and mother &c. &c.'

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति  
धूमाद्रात्रिः५ रत्नैरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाः५ स्तान्नेते  
संवत्सरमभिप्राप्नुवन्ति ॥ ३ ॥

And those who living in villages, perform Sacrifices and works of public utility, and give alms,—they pass on to smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun rises southwards, from there they do not reach the year. (3).

*Com.*—"And" indicates the beginning of a new subject. Those house-holders, who, '*living in villages*'—this qualification serving to exclude such house-holders from those that live in the forest. Just as in the case of the Ascetic, the Forester &c., the

qualification 'living in the forest' serves to exclude the house-holders. "*Sacrifices and works of public utility*"—, sacrifices are the *Agnihotra* and such other actions prescribed in the *Veda* ; "works of public utility" are the making of wells, tanks, gardens and the like ; "alms" consists in the giving, outside one's house, whatever lies in his power, to beggars. Those who follow such conduct, (the particle "*iti*" signifying "such,") being devoid of real vision, pass over to "smoke," *i.e.*, the Deity presiding over smoke. And carried on by that Deity they reach, the Deity of Night ; from Night to the Deity of the dark half of the month and from the dark half of month they pass over to the Deity presiding over the six months, during which the Sun rises southward. The plural number in "*Māsān*" is due to the fact of the Deities of these six months always moving together. These sacrificers do not reach the Deity presiding over the year. Was there any possibility of such reaching the year, that it is separately denied. Yes ; the Northern and Southern declensions of the Sun are both parts of one and the same year ; and it has been described that those that pass by the path of Light pass on to the year from the six months of the Northern declension ; and hence, having heard of the sacrificer reaching the six months of the Southern solar declension, people may be led to

infer from analogy that he too will pass on to the year; for this reason, such passing on is expressly denied: "These do not reach the year."

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सो-  
मो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

From the months they go to the Region of the Fathers, from the Region of the Fathers to *A'hâsa*, from *A'hâsa* to the Moon. That is *Soma*, the king. That is the food of the Gods. This the Gods eat. (4).

*Com.*—From the months they go to the Region of the Fathers, from there to *A'hâsa*, from *A'hâsa* to the Moon. Now what is it that is got at by these? It is the Moon that is seen in the sky, *Soma*, the king of the *Brâhmanûs*. That is the food of the Gods; and this *Soma*, the food of the Gods, the Gods eat. Thus then the sacrificers, having reached the Moon by the path of smoke, come to be eaten by the Gods. "But, in that case the performance of sacrifices and works of public utility would be resulting in trouble, if in the end, such people were to be eaten by the Gods." This does not affect the case. By "Food" is only meant an *accessory*, an appurtenance; and they are not literally swallowed up by the Gods; the fact is that they become the appurtenances of the Gods, in the shape of women, cattle and the like. We have often seen the word "*Anna*" used in the sense of "Appurtenance"

e.g., "For the king, the women are food, cattle are food, the Vaisyas are food &c., &c." Nor can it be denied that the enjoyed, the women &c., do not themselves experience any pleasure. Therefore even though the sacrificers are the objects enjoyed by the Gods, yet they themselves enjoy pleasure, in the company of the Gods. And an aqueous body for them, capable of sensing pleasures, is prepared in the lunar Regions; as has been declared above, that "The water called *Soma*, when poured into the fire of Heaven, becomes *Soma*, the king." This water, followed by the other elements, having reached the Heavenly Region, becomes the Moon, and thence becomes the origin of the bodies for those that have performed sacrifices, &c. When the last libation of the body is poured into the fire, and the body is burnt down, the water issuing from it goes up with the smoke, and there having encompassed the sacrificer, and then reaching the lunar Region, they become the origin of the exterior body, just like grass, clay, &c. And it is in these aqueous bodies that they experience the pleasures resulting from their sacrifices, &c.

तस्मिन्यावत्संपातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमा-  
काशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति

Having dwelt there till the falling off, they return again by the same path as they came, to *A'kāsa* ; from *A'kāsa* to Air ; and having become the Air, they become smoke ; and having become smoke, they become mist. (5).

*Com.*—The time that is taken in the consuming of all the actions that are bearing fruit, is called the time of “falling off” and till such time, having dwelt in the lunar orb, they return by the path mentioned below. The mention of “again” indicates that there have been various goings to and returns from the lunar orb. Therefore, having laid by many sacrifices, &c., one goes to the lunar orb ; and when that action has been consumed in fruition, he returns from there, not being able to stay there even a moment longer ; because of the consumption of the action that caused the stay ; just as the lamp goes out when the oil is all consumed. “But then, is it after the actions that led him to the lunar orb have *all* been completely consumed, that there is the downfall, or is it, while a portion of the action is still remaining ?” What do you mean by the question ? “If there is a complete destruction of all actions, then there is Liberation in the lunar orb.” All right ; let there be Liberation there, what then ? “Well, then, it is not possible for him to come back to the world and have fresh bodies and experiences ; and

there would be a contradiction of such *Smritis* as lay down the next body to be caused by the remnants of past deeds." But, apart from the Sacrifice &c., there are many actions in the world of men, which lead to the taking of bodies and experiences ; and these are not fructified in the lunar orb ; and hence, these are not consumed ; those that are consumed are only such actions as have led the person on to the lunar orb ; and hence there is no contradiction. The "*remnant*" mentioned in *Smritis* too refers to actions of all sorts ; and as such there is no contradiction on this score either. Hence, the assertion that there would be liberation then does not touch our position ; because, it is possible for a single animal body to be caused by several actions, bringing about the experiences of various species of animality ; nor is it possible for all actions to be consumed in the course of a single life ; such actions as the killing of a *Brahmana* and the like being mentioned as bringing about results during several lives. Those that have reached the inanimate stage, and are completely non-intelligent, can have no actions that would lead them further up ; and (if there were no remnants of action) no birth could be possible for the foetus, which would fall away as soon as it was conceived. Therefore, it must be admitted that in a single life, all actions cannot bear fruit (and be

consumed). Some people hold that, as a rule, it is only when, at death, the substratum of all actions has been destroyed, they bring about another birth. But in that case, it could not be possible for some actions, to be lying inoperative, while others would bring about the birth. If it be explained on the ground of Death being a manifestor of all actions (which would lead to the next birth),—just like the lamp which manifests only those objects that are within its range then the next birth would be regulated by only such actions as have been manifested at the last death; this is not correct; because, it has been declared (in the “Honey Section”) that the whole becomes identified with the whole; because when the whole is identified with the whole, inasmuch as it is controlled by the limits of time, space, &c., it is not possible either for the whole to be completely destroyed, or for the parts to be manifested as the whole. The same would be the case with actions and their substrata. Just as the contradictory and multifarious tendency of the pre-experienced lives of Man, Peacock, Ape, &c., is not destroyed by that action alone which leads to the birth of the Ape; in the same manner, it is only proper that such Actions as are productive of other births should not be destroyed. If all pre-natal experiences were destroyed by that Action which leads to the birth of



the Ape, then it would not be possible for the Ape, just as it is born to hang to its mother's breast, while the mother is jumping from tree to tree; because, such capability has never been learnt in its present life. Nor can it be positively asserted that in its immediately preceding birth, it was an Ape; because of the *Sruti*: "Knowledge and Action follow him, as also intuition." Therefore, like tendencies, all actions too can never be completely destroyed; and as such, a remnant of actions becomes possible. And since this is so, it is just possible that births may be brought about by the remnants of consumed actions; and there is no contradiction in this. Now what is that path by which they turn? "As they came"—i.e., the same path by which they came. "The path of coming has been said to be—from the months to the Region of the Fathers, thence to *A'kāsa*, thence to the Moon; while the return is not in this way,—the return being described as from *A'kāsa* to Air, and so forth; hence, how is it that the *Sruti* says 'as they came.' 'This does not touch the case; because the reaching of *A'kāsa* and Earth is exactly the same in both cases. Nor is there any such restriction in the text, as that "they return *invariably* and *precisely* by the same way;" the only necessary part being the repeated goings and returns. Therefore "as they

came" is only meant to point out, in general, the way of return. Therefore, the meaning is that they reach the elemental *A'kâsa*. The water that brought about the aqueous body in the lunar orb, became disintegrated on the destruction of such actions as were the source of the experiences therein. Just as a lump of butter is dissolved, on contact with fire, so the water became dissolved, and in its subtle state continued to exist as *A'kâsa* in sky. And from the sky, it became Air; that is, residing in the Air, they became identified with Air, and are wafted hither and thither; and one whose actions have faded off, becomes Air, together with the water. Having become Air, he becomes smoke, again together with the water; and having become smoke, he becomes *mist*—i.e., a form which only looks like being filled with water.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहिय-  
वा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्र-  
पतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥

Having become mist, he becomes the cloud; having become the cloud, he rains. Then they are born as rice and barley, herbs and trees, sesamum and beans. Henceforth, the exit becomes extremely difficult; for, whoever eats the food, and who sows the seed, he becomes like unto him.

*Com.*—Having become the mist, he comes to be cloud, capable of be-sprinkling; and having become the cloud, he rains down upon high regions; *i.e.*, one who has a residue of actions falls down in the shape of a shower of rain. And they are born as corn, &c. The plural number in “they” is due to the fact of the multiplicity of those of consumed actions; while in the case of the cloud, these, being one only, were spoken of in the singular. And inasmuch as those that fall down as rain happen to be located in thousands of such places as, a mountain side, unnavigable rivers, oceans, forests and deserts, —an exit therefrom becomes extremely difficult. Because, being carried by water-currents from mountains, they reach rivers, and thence the sea, where they are swallowed up by alligators, &c. These again are swallowed by others; and then together with the alligator, they become dissolved in the sea, and together with the sea-water, are again drawn up by the clouds, to fall down as rain upon deserts or inaccessible stony grounds; and while there, they are drunk up by serpents and deer, and eaten up by other animals; these again are swallowed by others; and so on they would go on, in an endless round. At times, they may be born, among inanimate objects, not capable of being eaten; then, they dry up then and there. Even they are born among such inanimate objects that may

be eaten ; their connection with a procreating agent becomes extremely difficult, on account of the number of inanimate things being so large. For these reasons, exit from this state becomes extremely difficult. Or, the meaning may be that exit (or escape) from this condition is *much more difficult* than the state of the corn &c. ; —in this case a second *ta* will have to be supplied,—the construction in this case being—exit from the condition of the corn, &c., is extremely difficult ; still more difficult is the exit from the connection with procreating agents. Because, if these happen to be eaten by celibate persons or children, or by impotent and old men, they are destroyed in the middle (without chance of birth) ; because, the eaters of food are many and diverse. If by chance, they happen to be eaten by procreating persons, then, having become identified with these procreating agents, their actions take shape and obtain an existence. How ? Whenever a procreating agent, who eats the food connected with the latent individuality, and sows seed in the womb, at the proper time,—he becomes like unto him ; *i.e.*, the latent individuality lying in the mother's womb, in the shape of the father's seed, becomes very much similar to him in shape ; since the seed is impressed with the shape of the procreating agent ; because of another text, which declares : “ the virility proceeding from all the limbs ; ” therefore

the seed is of the same form as the procreating agent. Hence, it is, that from man is born a man ; from a cow, a cow, and no other animal. Hence, it is true that ' he becomes like unto him.' Those other individualities that, without getting to the lunar orb, at once reach the condition of the corn, &c., through their execrable sinful deeds, and then subsequently again reach the human state,—for these persons exit is not so very difficult ; because, they have been born as the corn, by way of punishment for their sinful deeds ; and so, they remain in that state, till the results of the evil deeds are over ; when, their body of corn falling off, they take to other bodies like that of the caterpillar, &c., in accordance with their deeds ; with them, in this state, consciousness is present, as declared in the text : " He is conscious, he passes over as a conscious being." Though, as a matter of fact, they assume another body, after having gathered within themselves all their organs, yet they are found to take to other bodies, endowed with full consciousness due to the dream-like impressions left by those actions which impelled him to the particular new body ; hence, the passing over by the paths of Light and smoke is accompanied by a dreamy consciousness ; because, such passing is due to actions that have taken shape. Such however is not the case with those individualities that are born as corn &c., in their descent ;

these have no consciousness of their connection with the procreating agents; nor is it possible for conscious beings to live in the corn, when they are being cut, thumped and grinded. *Objection*: "In that case, even for those that descend from the lunar orb, the taking to a new body being exactly similar to the above case, it is only proper that these two should be all along equipped with consciousness, like the caterpillar. And in that case, for the performers of sacrifices and works of public utility, there is a terrible experience of hell, beginning from their descent from the lunar orb down to their birth, again as *Brāhmuna* &c. And in that case, the injunction of such sacrifices &c., would be only for the sake of trouble, whereby the Veda would lose its authority, actions enjoined therein leading to such terrific results." *Reply*: It is not so; there is a difference between the two cases (of ascent and descent)—just as in the case of climbing a tree and falling from it. For one who is moving along from one body to the other, the actions have already taken shape in these bodies, and as such, it is but proper that these should be endowed with such consciousness as is brought about by the actions; just as one who is climbing up a tree to pluck a fruit is fully equipped with consciousness. In the same manner, consciousness would be present in the case of those who are

passing on upwards, by the path of Light ; as also for those that are ascending to the Moon by the path of smoke. But, such could not be the case with those that are descending from the Moon,—just as there is no consciousness in one who is falling down from the top of the tree. Just as we find a total absence of consciousness in such persons as have been struck down by a mace or such other instrument, and having all their organs of sensation benumbed by the pain caused by the stroke, are being carried along from one place to another ; so, also in the case of those that are descending from the Moon down into other bodies, who have their organs benumbed on account of their aqueous bodies having been destroyed by the exhaustion of their actions in the experience of the pleasures of heaven. Therefore, the fact is that these persons, being as if rendered conscious by the water which served as the seed of the body which they have not yet renounced, descend by the way of *A'kāśa* &c., and become attached to such inanimate bodies as are ordained by their deeds, being all the time unconscious, on account of having all their organs benumbed. Thus too, he continues unconscious all through the processes of cutting, thrashing, grinding, cooking, eating, digesting, modifying into the seed, and its sowing ; because, during all this time, the action bringing about the next

body has not yet taken shape. Through all these states, he continues to exist in connection with the water that found his lunar body ; and hence, the absence of consciousness in him is no contradiction, as it is in the caterpillar (which is already endowed with an animate body). In the interim, his unconsciousness is like that in the comatose state ; and as such is not open to any discrepancy. Nor is it possible to infer that Vedic rites, being accompanied by animal slaughter, bring about double results (pleasures of heaven and pains of hell) ; because, such slaughter is authorised by the scriptures : " not killing animals *apart from sacred places*." And the slaughter that is authorised by the scriptures can never be held to lead to evil consequences. Even if such were accepted, the *mantras* accompanying it could easily remove the taints of sin, like the removal of poison by *mantras* ; and as such, there would be no efficiency left in any agency of evil, that may have cropped up, as the cause of future troubles, during the performance of Vedic rites ; just as there is all potency in the poison removed by a due recitation of *mantras*.

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमा-  
पद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाऽथ य इह क-  
पूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा



सूकरयेनि वा चण्डालयेनि वा ॥ ७ .

Those whose conduct here has been good, will quickly attain some good birth—the birth of a *Brâhmana*, the birth of a *Kshatriya* or the birth of a *Vaisya*. And those whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a *Chandâla*. (7).

*Com.*—Now among the persons concerned, those whose conduct in this world has been good—*i.e.*, those whose actions have been virtuous, accumulating good residue—this qualification indicating such persons as have been free from cruelty, untruth, deceit and the like ;—these persons, through the remnant of the residue of actions enjoyed in the lunar regions, quickly attain to some good birth, free from cruelty &c. —the birth of a *Brâhmana*, *Kshatriya*, or a *Vaisya*, in accordance with their deeds. On the other hand, those, whose conduct has been bad, and the residue of whose actions has been evil,—such persons quickly attain some evil birth, a birth which is devoid of all tinge of virtue, and is disgusting—the birth of a dog, of a hog or of a *Chandâla*, in accordance with their deeds. Those twice-born ones, whose conduct has been good, who have always lain in the path of their duty, performing sacrifices &c, such persons frequently go and return by the path of smoke &c., like a pulley. If

however they attain knowledge, then they pass away by the path of Light &c.

अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदा-  
वर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेना-  
सौ लोको न संपूर्यते तस्माज्जुगुप्सेत तदेव श्लोकः ॥ ८ ॥

On none of these two ways are those small creatures continually revolving; they die and are born. This is the third place. Thus it is that that world is never filled. Hence, one should have a feeling of disgust. To this end there is this verse. (8).

*Com.*—When they do not pursue knowledge, nor perform sacrifices, &c., they do not proceed by any of these two paths of Light and smoke. These become the small creatures—flies and mosquitoes &c.—that are continually revolving. Hence having fallen from both the paths, they go on being born and dying endless number of times. And in imitation of their series of deaths and births, it is said 'die and be born'—this injunction being assumed to be addressed by the God to such people. For such people, all time is past in births and deaths and not in any sacrifices or in enjoyment of the results of these. This is the third state, that of the small creatures,—third in comparison with the two paths. Because, those that proceed by the southern path return again; and because, those that

are not entitled to either knowledge or action, do not even go there, therefore that world is not filled. The fifth question has already been answered by the explanation of the science of the five Fires. The first question—that with regard to the point of divergence of the southern and northern paths—has been answered by the assertion that the throwing into fire being common to both classes of men, the difference is that (1) one class proceeds by the path of Light, whereas the other class having proceeded by the path of smoke to the six months of the sun's southern declension, returns again; and (2) one class passes on, from the months to the year, while the other proceeds from the months to the Region of the Fathers. The return too, from the lunar orb, by way of *A'kāsa*, has been explained, as being in the case of those whose residuum of actions has been consumed. The non-filling of that world has been directly explained by the text itself: "Hence is that world not filled." And because, the ways of the world are so full of troubles, therefore one should cultivate feelings of disgust towards it. And because, small creatures, having all their time taken up by experiences of the pains of birth and death, are thrown into an illimitable terrific darkness, as if in an unfathomable and unnavigable ocean, hopeless of crossing it over,—therefore one should cultivate a feeling of disgust

towards such worldly processes:—i.e., he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

स्तेनो हिरण्यस्य सुरां पिब ५श्च गुरोस्तल्पमावसन्ब्रह्महा चैते  
पतन्ति चत्वारः पञ्चमश्चाऽऽचर ५स्तैरिति ॥ ९ ॥

A man who steals gold, who drinks wine, who dishonours the Teacher's bed, and who kills the *Brāhmaṇa*—these four do fall, and also the fifth, one who associates with these. (9).

Com.—(1) One who steals gold from a *Brāhmaṇa*, (2) the *Brāhmaṇa* who drinks wine, (3) who dishonours the Teacher's wife, and (4) who kills a *Brāhmaṇa*,—these four fall; as also the fifth, one who associates with these.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना  
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद ॥ १० ॥

One who knows the five Fires, he is not touched by sin, even though he associates with them. He becomes pure and clean and reaches blessed worlds, one who knows this,—yea one who knows this. (10).

Com.—Now, one who knows the five Fires as explained above,—even though he be associating with them, he is not touched by sin; he continues pure; and

by the science of the five Fires, he is also made clean and because he is clean, he reaches blessed worlds—*i.e.*, worlds like those of *Prajāpati* and the like,—on who knows this, *i.e.* the philosophy of the five Fire as expounded by questions and answers. The repetition is meant to denote the end of the treatment of the questions.

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Thus ends the Tenth *Khanda* of *Adhyāya* V.

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## ADHYA'YA V.

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### KHANDA XI.

—0—

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेर-  
जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महा-  
श्रोत्रियाः समेत्य मीमांसां चक्रुः को न आत्मा किं ब्रह्मेति ॥१॥

*Prāchīnasāla* the son of *Upamanynu*, *Satyayajna* the son of *Pubusha*, *Indradymnu* the grandson of *Bhallur*, *Jana* the son of *Sarkarāksha*, and *Bulila* the son of *Ascutaraiwa*—these great house-holders and great theologians, having come together, held a discussion as to 'who is the Self', 'what is *Brahman*'. (1)

*Com.*—Those that proceed by the southern path have been said to become food; and it has been said

towards such worldly processes:—i.e., he should pray that he may not fall into this terrible ocean of the metempsychosis. To this effect, there is a verse, in praise of the philosophy of the five Fires.

स्तेनो हिरण्यस्य सुरां पिब ५श्च गुरोस्तत्पमावसन्ब्रह्महा चैते  
पतन्ति चत्वारः पञ्चमश्चाऽऽचर ५स्तैरिति ॥ ९ ॥

A man who steals gold, who drinks wine, who dishonours the Teacher's bed, and who kills the *Brâhmana*—these four do fall, and also the fifth, one who associates with these. (9).

Com.—(1) One who steals gold from a *Brâhmana*, (2) the *Brâhmana* who drinks wine. (3) who dishonours the Teacher's wife, and (4) who kills a *Brâhmana*,—these four fall ; as also the fifth, one who associates with these.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना  
लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद ॥ १० ॥

One who knows the five Fires. he is not touched by sin, even though he associates with them. He becomes pure and clean and reaches blessed worlds, one who knows this,—yea one who knows this. (10).

Com.—Now, one who knows the five Fires as explained above,—even though he be associating with them, he is not touched by sin; he continues pure ; and

by the science of the five Fires, he is also made clean; and because he is clean, he reaches blessed worlds—i.e., worlds like those of *Prajâpati* and the like,—one who knows this, i.e. the philosophy of the five Fires, as expounded by questions and answers. The repetition is meant to denote the end of the treatment of the questions.

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Thus ends the Tenth *Khanda* of *Adhyâya V.*

—o—

## ADHYA'YA V.

—o—

### KHANDA XI.

—o—

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो माह्ववेयो  
जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महा-  
श्रोत्रियाः समेत्य मीमांसां चक्रुः को न आत्मा किं ब्रह्मेति ॥१॥

*Prâchînasâla* the son of *Upamanyu*, *Satyayajna* the son of *Pubusha*, *Indradymna* the grandson of *Bhallari*, *Juna* the son of *Sarkarâksha*, and *Budila* the son of *Asvatarairva*—these great house-holders and great theologians, having come together, held a discussion, as to 'who is the Self', 'what is *Brahman*'. (1).

*Com.*—Those that proceed by the southern path, have been said to become food; and it has been said

at the Gods eat them ; and it has also been said that  
 r them there is a troublesome course of births and  
 births among the smaller animals. And with a view  
 the removal of both these discrepancies, and for the  
 fulfilment of an identification with *Vaisvânara*, the  
 ter, the next section is commenced ; as is indicated  
 7 such passages as " thou eatest food, and seest the  
 ear ones &c." The story is meant to facilitate the  
 comprehension of the subject, as also for the purpose  
 showing the line of transmission of the philo-  
 phy. *Prâchînasâla*,—by name—the son of *Upa-*  
*anyu*, *Satyayagna*—by name—the son of *Pulu-*  
*a*, *Indradyumna*—by name—the son of *Bhallari-*  
*na*—by name—the son of *Sarkarâksha*, *Budila*—by  
 ame—the son of *Asvatarâiva*,—all these five "great  
 ouse-holders"—possessed of large houses— "great  
 eologians"—having the occupation of teaching the  
*eda*—"having come together" somewhere "held  
 scussion", as to "who is our Self, and what is *Brah-*  
*an*." The words "Self" and "*Brahman*" qualify one  
 other,—the word "*Brahman*" precluding the bodily  
 elf, and the word "Self" precludes the worshipability  
 such *Brahman* as is characterised by the Sun and the  
 re. Thus it comes to be established that Self is identi-  
 ally the same as *Brahman*, and *Brahman* is the Self,—  
 the Universal Self, the *Vaisvânara*, *Brahman*, that is



*Brahman*”; because of such passages as “Your head will fall off, and you shall be blind &c., &c.”

ते ह संपादयांचक्रुर्दालको वै भगवन्तोऽयमारुणिः संप्रती-  
ममात्मानं वैश्वानरमध्येति त५ हन्ताभ्यागच्छामेति त५ हाभ्याज-  
ग्मुः ॥ २ ॥

They at last solved the difficulty: ‘Sirs, *Uddālaka*, the son of *Aruna* knows, at present, the *Vaisvânara* Self; let us go to him.’ They went over to him. (2).

*Com.*—Discussing over the point, they at last solved the difficulty by finding a teacher. *Uddālaka* by name,—O revered sirs,—the son of *Aruna*, at present, knows fully well, this *Vaisvânara Self*, that which we want to know. Let us go over to him. Having thus decided, they went over to the aforesaid, son of *Aruna*.

स ह संपादयां चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रि-  
यास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति

॥ ३ ॥

He thought: ‘These great house-holders and great theologians will question me; and I cannot tell them all; therefore I shall speak to them of another’ (3).

*Com.*—Just as he saw them, he knew the purpose for which they had come; and so thought: ‘These great house-holders and great theologians are going to

that the Gods eat them ; and it has also been said that for them there is a troublesome course of births and rebirths among the smaller animals. And with a view to the removal of both these discrepancies, and for the fulfilment of an identification with *Vaisvânara*, the eater, the next section is commenced ; as is indicated by such passages as “ thou eatest food, and seest the dear ones &c.” The story is meant to facilitate the comprehension of the subject, as also for the purpose of showing the line of transmission of the philosophy. *Prâchînasâla*,—by name—the son of *Upamanyu*, *Satyayagna*—by name—the son of *Pulusha*, *Indradymna*—by name—the son of *Bhallari*, *Jana*—by name—the son of *Sarkarâksha*, *Budila*—by name—the son of *Asvatarâiva*,—all these five “great house-holders”—possessed of large houses— “great theologians”—having the occupation of teaching the *Veda*—“ having come together ” somewhere “ held discussion ”, as to “ who is our Self, and what is *Brahman*.” The words “ Self ” and “ *Brahman* ” qualify one another,—the word “ *Brahman* ” precluding the bodily Self, and the word “ Self ” precludes the worshipability of such *Brahman* as is characterised by the Sun and the like. Thus it comes to be established that Self is identically the same as *Brahman*, and *Brahman* is the Self,— ‘ the Universal Self, the *Vaisvânara*, *Brahman*, that is

*Brahman*”; because of such passages as “Your head will fall off, and you shall be blind &c., &c.”

ते ह संपादयांचक्रुरुदालको वै भगवन्तोऽयमारुणिः संप्रती-  
ममात्मानं वैश्वानरमध्येति त५ हन्ताभ्यागच्छामेति त५ हाभ्याज-  
ग्मुः ॥ २ ॥

They at last solved the difficulty: ‘Sirs, *Uddālaka*, the son of *Aruna* knows, at present, the *Vaisvānara* Self; let us go to him.’ They went over to him. (2).

*Com.*—Discussing over the point, they at last solved the difficulty by finding a teacher. *Uddālaka* by name,—O revered sirs,—the son of *Aruna*, at present, knows fully well, this *Vaisvānara Self*, that which we want to know. Let us go over to him. Having thus decided, they went over to the aforesaid, son of *Aruna*.

स ह संपादयां चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रि-  
यास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति

॥ ३ ॥

He thought: ‘These great house-holders and great theologians will question me; and I cannot tell them all; therefore I shall speak to them of another’ (3).

*Com.*—Just as he saw them, he knew the purpose for which they had come; and so thought: ‘These great house-holders and great theologians are going to

question me with regard to the *Vaisvānara* Self; and I cannot make up my mind to tell them all about it; therefore, I shall speak to them of another teacher.

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वै-  
श्वानरमध्येति त५ हन्ताभ्यागच्छमेति त५ हाम्याजग्मुः ॥ ४ ॥

He said to them: 'Sirs, at present *Asvapati Kāikeya* knows the *Vaisvānara* Self; let us go to him.' They went over to him. (4).

*Com.*—Having thought thus, he said to them: Sir, *Asvapati*—by name—the son of *Kāikeya*—knows well the *Vaisvānara* Self &c., &c., &c., as before.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार स ह प्रातः सं-  
जिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नाना-  
हिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगन्तोऽह-  
मस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भयो दा-  
स्यामि वसन्तु भगवन्त इति ॥ ५ ॥

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्त५ हैव वदेदात्मानमेवेमं वैश्वा-  
नर५ संप्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वा-  
ह्ने प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

When they had arrived, he made proper respects to be paid to each of them separately. The next morning,

having risen, the king said to them : ' In my Kingdom, there is no thief, no miser, no drunkard, no man without the sacrificial fire, no ignorant person, no adulterer,—whence then an adulteress ? I am going to perform a sacrifice, sirs ; and as much wealth as I give to each priest, I shall also give you, sirs ; please stay.' (5)

They said : ' The purpose for which a man comes that he ought to give out. At present you know the *Vaisvânara* Self ; tell us that.' (6).

He said : ' To-morrow will I give you an answer.' Early in the morning, they approached him, taking fuel in their hands ; and without having performed the initiatory rites, he said to them. (7).

*Com.*—When they had arrived, the king had proper respects paid to each of them, by his priests and servants. The next day, rising in the morning, the king approached them with reverence, and asked them to accept riches from him. Having been refused by them, he thought that they considered him to be too sinful to receive gifts from ; and hence with a view to show his right conduct, he said to them : ' In my kingdom, there is no thief, no miser—among those who can afford to give—, no drunkard—among *Brâhmanas*—, none without a sacrificial fire—having a hundred cows, no ignorant person—in accordance with his own class—, no adulterer,—whence then is an adulteress possible?

'Then, being told them that they did want riches, he considered that they thought what he had offered to be too little ; and hence he said to them : 'I am going to perform a sacrifice for some days ; and I have set aside plenty of wealth for that purpose ; out of this, whatever wealth I will give to each priest, that will I give to each of you also ; so please stay and watch my sacrifice.' Having been addressed thus, by the king, they said : "With whatever purpose a man goes to another person, that he should declare to him—saying that I come to you for such and such a purpose ; such is the rule observed by all good people ; we have come, seeking after a knowledge of the *Vaiśvānara* self. And at present, you know this *Vaiśvānara* Self ; therefore tell that to us". Then he said to them : 'To-morrow I will give you an answer.' They, knowing the king's intention, approached him, early the next morning, with fuel in their hands. Inasmuch as such great householders and great theologians, giving up the pride of being *Brāhmaṇa*-house-holders, and taking bundles of fuel in their hands, approached with respect the King, one lower in caste, for the purpose of learning,—all other people, desiring learning, should behave in this manner. The king too imparted to them the learning, without performing the initiatory rites,—and as he imparted the knowledge to capable persons in this way,

so should others also impart knowledge;—such is the meaning of the story. “He said to them” the *Vaisvânara* Self, explained below.

—o—

Thus ends the Eleventh *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

—o—

### KHANDAXII.

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औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति  
होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मा-  
त्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥ १ ॥

*Aupamanyava*, whom do you meditate upon as the Self? ‘The Heaven, O revered king!’ This self that you meditate upon is the *Vaisvânara* Self, the *Luminous*; therefore in your family is seen the *Suta*-libation, as also the *Prasuta* and *A'suta*-libations. (1).

*Com.*—It is explained what the king asked. “O *Aupa-*  
*manyava*, what is that *Vaisvânara* Self which you meditate upon?” “But is it not against all rules that the Teacher should question the pupil.” This is no discrepancy; because we also find such a rule as that “tell me what you already know, and I will teach you beyond that”; and elsewhere too we come across such

questions, meant to arouse the latent intuitions of a dull pupil,—as in the case of *Ajātasatru* : “ Where did it exist then, and whereto did it go?” “ I meditate upon Heaven as the *Vaisvānara* Self, O revered king”—so said *Anpamanyava*. “ This is the *Luminous* ”—i.e., that whose light or brightness is good,—this is the *Vaisvānara* Self known as the “ Luminous ;” and this is only a part of the Self—this on whom you meditate ;—and hence in meditating upon this, you meditate on a part ; therefore since you meditate upon the Luminous (*Sutejas*) *Vaisvānara* Self, in your family is seen the “ Suta-libation ” of *Soma* poured out at sacrifices, as also the “ *Prasuta* ”—the excellently poured Libation and the “ *A'suta* ” the libation to the *A'haryanas*. That is to say, the members of your family are excellent sacrificers.

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं  
कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति  
होवाच मूर्धा ते व्यपतिष्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. He eats food and sees what is pleasing and in his family is *Brahmic* glory—one who thus meditates upon the *Vaisvānara* Self. But this is only the head of the Self ; and your head would surely have fallen off, if you had not come to me.



*Com.*—" You eat food " with a good appetite, and see what is pleasing, and desirable—sons and grandsons &c., &c. Others too eat food and see what is pleasing and in their family are seen the "*Suta, Prasuta* and *A'suta*" &c.,—the marks of sacrifice, "*Brahmic glory*"—, —those who meditate upon the aforesaid, *Vaisvânara* Self. However, this is the only head of *Vaisvânara*, and not the complete *Vaisvânara*. Therefore, inasmuch as you meditate upon his head alone, as the complete *Vaisvânara*, your head would surely have fallen off—since you accept what is contrary to truth— if you had not come to me. Therefore you did well in coming to me.

—o—

Thus ends the Twelfth *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

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## KHANDA XIII.

—o—

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मानमुपा-  
स्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा  
वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते

Then he said to *Satyayagna Paulushi* : ' O *Prâchinayogya*, what is that on which you meditate as the Self ?' He replied : ' The Sun, O revered king.' ' This is the *Visvarûpa Vaisvânara* Self, on whom you meditate as the Self ; therefore in your family are seen many and various articles. (1).

*Com.*—Then he said to *Satyayagna* : ' O *Prâchinayogya*, on what do you meditate as Self.' He replied : " On the Sun, O revered king ! " The Sun is said to be *Visvarûpa* ' because of its having many colours, and as such being many-coloured " or " Multiform ", —or because the Sun has *all forms* within itself ; or since all forms belong to the Sun, therefore it is *Visvarûpa* " and from meditation thereon follows the possession of many and various articles of comfort, here and elsewhere.

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽस्यन्नं पश्यसि प्रियमत्यन्नं  
पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानर-  
मुपास्ते चक्षुष्टेतदात्मन इति होवाचान्धोऽभविष्यो यन्मां नाऽऽ-  
गमिष्य इति ॥ २ ॥

Ready is the car with mules, female slaves and jewels ; you eat food and see what is pleasing. One who thus meditates upon this as the *Vaisvânara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. That however is only the

Eye of the Self. You would have been blind, if you had not come to me. (2).

*Com.*—And further, for you, are ever ready the car with a pair of mules attached, and also female slaves together with jewels; you eat food &c., as before. The Sun however is only the Eye of *Vaisvânara*; and hence by meditating upon this as the complete *Vaisvânara*, you would have become blind—deprived of your Eye—if you had not come to me &c., as before.

—o—

Thus ends the Thirteenth *Khanda* of *Adhyâya V*.

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## ADHYA'YA V.

—o—

### KHANDA XIV.

—o—

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स-  
इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्माऽऽत्मा वैश्वा-  
नरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्वलय आयन्ति पृथग्रथश्रे-  
णयोऽनुयन्ति ॥ १ ॥

Then, he said to *Indradjyumnâ Bhâllaveya*: '*Vaiyâghrapadya*, on what do you meditate as the Self?' He replied: 'On the Air, O revered king? 'This is the *Prithagvartmâ Vaisvânara* Self, on which you meditate

as the Self. Hence come to you, offerings in various ways, and rows of cars follow you in various ways. (1).

Com.—Then he said to *Indradjyuma Bhāllavega*: ‘*Vaiṣṇāghrapautya*, on what do you meditate as the Self?’ as before “*Prithagvartmā*” is that which has various courses; and as Air has many courses, upwards and downwards, this way and that, therefore Air is “*Prithagvartmā*.” Therefore from the meditation of the *Prithagvartmā Vaisvānara* Self follows the result that to you come, from various sides, various offerings of food, clothing &c.; and also that various rows of cars follow you.

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्च-  
सं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति  
होवाच प्राणस्त उदक्रमिष्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvānara* Self eats food and sees what is pleasing. That however is only the breath of the Self. Your breath would have departed, if you had not come to me. (2).

Com.—“You eat food &c.,” as before. That is the breath of the Self; and your breath would have departed &c., &c.

Thus ends the Fourteenth *Khanda* of *Adhyāya* V.

## ADHYA'YA V.

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### KHANDA XV.

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अथ होवाच जन५ शार्कराक्ष्य कं त्वमात्मानमुपास्ते इत्याका-  
शमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्व-  
मात्मानमुपास्ते तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

Then he said to *Jana Śārkarākshya* : ' *Śārkarākshya*, on what do you meditate as the Self?' 'On *A'kāśa*, O venerable king.' 'That Self which you meditate upon is the *Bahula Vaisrāṇara* Self. Therefore you are full of offspring and wealth. (1).

Com.—“Then he said &c., &c.” as before. “This is the *Bahula* Self.” The *A'kāśa* is said to be “*Bahula*” (Full), because it is all-pervading, and because it is meditated upon as endowed with the property of fullness. You are full of offspring—sons and grandsons—and wealth—gold &c.

अत्स्यन्नं पश्यसि प्रियमत्यन्नं पश्यति प्रियं भक्त्यस्य ब्रह्मवर्च-  
सं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदेहस्त्वेष आत्मान  
इति होवाच संदेहस्ते व्यशीर्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self eats food and sees and what is pleasing, and in his family is found *Brahmic* glory. That however is only the trunk of the Self. Your trunk would have been torn, if you had not come to me. (2).

*Com.*—'This is the "middle trunk" of *Vaisvânara*. The root "*dih*" = accumulate; and since the Body is an accumulation of flesh, blood, bone, &c., therefore the word "*Sandêha*" = Body. Your trunk would have been torn asunder, if you had not come to me.

—o—

Thus ends the Fifteenth *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

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## KHANDA XVI

—o—

अथ होवाच बुद्धिलमाश्वतराश्वि वैयाघ्रपद्य कं त्वमात्मानमुपा-  
स्स इत्यप एव भगवो राजन्निति होवाचैप वै रयिरात्मा वैश्वानरो  
यं त्वमात्मानमुपास्से तस्मात्त्व ५ रयिमान्पुष्टिमानसि ॥ १ ॥

Then he said to *Budhila A'svaturâsvi*: '*Vaiyâghra padya*, on what do you meditate as the Self?' 'On water, O revered king.' This is the *Rayi Vaisvânara* Self, on which you meditate as the Self. Therefore

you are endowed with wealth and strong body.' (1).

*Com.*—He said to *Budila* &c., &c.,—as before. "This is the *Rayi Vaisvânara* Self"—the Self in the shape of wealth; because from water proceeds food, and thence wealth. Therefore you are wealthy and strong in body,—strength being due to good food.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्च-  
सं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मान  
इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नाऽऽगमिष्य इति ॥ २ ॥

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvânara* Self, eats food and sees what is pleasing, and in his family is found *Brahmic* glory. But that is only the bladder of the Self. And your bladder would have burst, if you had not come to me. (2).

*Com.*—"That is the bladder of the Self *Vaisvânara*; and your bladder would have burst, &c., &c."

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Thus ends the Sixteenth *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

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## KHANDA XVII.

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अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मानमुपास्स इति  
पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठाऽऽत्मा वैश्वानरो  
यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च

॥ १ ॥

अत्स्यन्नं पश्यासि प्रिमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्च-  
सं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति  
होवाच पादौ ते व्यम्लास्येतां यन्मां नाऽऽगमिष्य इति ॥ २ ॥

Then he said to *Uddālaka A'runi* : 'Gautama, on what do you meditate as the Self;' He replied : 'On the earth, O revered king.' He said : 'That which you meditate upon as the Self is the *Pratishthā Vaisvānara* Self. Therefore you stand firm with offspring and cattle.'

(1).

You eat food and see what is pleasing. One who thus meditates upon the *Vaisvānara* Self eats food and sees what is pleasing, and in his family is found *Brahmic* glory. However, those are only the feet of



the Self. Your feet would have faded away, if you had not come to me. (2).

*Com.*—He said to *Uddāluka* &c., &c., as before. “On the earth” &c. “This is the *Pratishthā*, the feet of *Vaisvânara*.” “Your feet would have faded away”—become dull and benumbed—if you had not come to me.

—o—

Thus ends the Seventeenth *Khanda* of *Adhyāya* V.

—o—

## ADHYA'YA V.

—o—

### KHANDA XVIII.

—o—

तान्होवाचैते वै खलु यूयं पृथग्वेदमात्मानं वैश्वानरं विद्वाः  
सोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपा-  
स्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्व्वात्मस्वन्नमत्ति ॥ १ ॥

He said to them : ‘All of you, knowing the *Vaisvânara* Self, as if different, eat your food. But one who meditates upon the *Vaisvânara* Self as “*Prâdêsa-mâtra*” and ‘*Abhivimāna*,’ eats food in all worlds, in all beings, in all selves.’ (1).

*Com.*—He said to them, endowed as they were with the aforesaid philosophies of *Vaisvânara* : “All of you”—“*Khulu*” is a meaningless word,—“knowing the one *Vaisvânara* Self, as if different, eat your food,” i.e., all of

you have ideas of the Self as *limited*— and the difference in your ideas is just like the difference of the idea that the born-blind have of an elephant. One who knows the one *Vaiśvānara*, with Heaven as His head and the Earth as His feet,—as “*Prāṇa-mātra*”—this compound meaning (1) that which is recognised bodily, through Heaven as the head and Earth as the feet; or (2) that which is recognised in the mouth &c., as being the eater; or (3) that which is measured by a measure extending from the Heaven to the Earth; or (4) that whose extent are the Heavenly Region &c., which are declared in the Scriptures; or (5) in other theories, the Self is said to measure only a *span*, extending from the head to the chin; but this last is not what is meant here; because the treatment concludes with “of this Self &c.” As “*Abhivimāna*”—i.e., identical with himself. “*Vaiśvānara*”—(1) He who leads men to the states ordained in accordance with their virtuous or vicious deeds; or (2) the Universal Man, the All-Self; or (3) He who is recognised by all men, after being differentiated into their counter-selves. One who thus meditates upon this *Vaiśvānara*, eats food in all the worlds—Heaven &c.—, in all beings—animate and inanimate—, in all Selves—i.e., in the body, the sense-organs, Mind and the Intellect; since, it is by all these that creatures name the Self. The knower of *Vaiśvānara*, being the All-Self, eats

food ; and not like the ignorant person, who knows the physical mass alone.

तस्य ह वा एतस्याऽऽत्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्बर्त्माऽऽत्मा संदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बहिर्द्वेदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

Of this *Vaiśvānara* Self, the head is *Sutôjas*, the Eye is *Visvarûpa*, breath is the *Prithagvartmâ* Self, the trunk is *Bahula*, the bladder is *Rayi*, the feet are the Earth, the chest is the altar, the hairs are the sacred grasses, the heart is the *Gârhapatya* fire, the Mind is the *Anvâhâryapachana* fire, and the mouth is the *A'hâvaniya* fire. (2).

*Com.*—Why is it so? Because of this *Vaiśvānara* Self, the head itself is *Sutôjas*, the eye is *Visvarûpa*, the breath is *Prithâgvartmâ* Self, the trunk is *Bahula*, and the feet are the Earth. Or the meaning of those explanations may be that such a *Vaiśvānara* Self is to be meditated upon. Next, with a view to show that one, who knows the *Vaiśvānara*, performs the *Agnihotra* sacrifices while eating, it is added. Of this *Vaiśvānara*, the eater, the chest is the altar—because of the similarity in shape; the hairs are the sacred grasses—because the hairs appear as being strewn over the chest, just as the grass over

the external altar; the heart is the *Gârhapatya* Fire,—because the mind, as created out of the heart, becomes centralised; and for the same reason, the mind is the *Anvahâryupachana* Fire; the mouth is the *A'havaniya* Fire,—because the food is poured into the mouth, just as the libation is poured into this fire.

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Thus ends the Eighteenth *Khanda* of *Adhyâya* V.

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## ADHYA'YA V.

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### KHANDA XIX

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तद्यद्रक्तं प्रथममागच्छेत्तद्वोमीय२स यां प्रथमामाहुतिं जुहुयात्तां  
जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

Therefore, that food which may come first is an object of libation. And the first libation that one offers, he should offer, saying '*Svâhâ* to *Prâna*'; and thereby *Prâna* is satisfied. (1),

*Com.*—Such being the case, the food that, at the time of eating, may first come to a man for eating, ought to be offered as a libation. What is meant here is only the full accomplishment of the *Agnihotra* sacrifice, and not the detailed mention of the processes of the parts of the *Agnihotra*. And the first libation that the eater

offers, he should offer, saying ' *Svâhâ* to *Prâna* ' ; i.e., uttering this *Mantra*, he should throw in some food, the quantity of which should be exactly the same that is thrown into the Fire. And by this, *Prâna* is satisfied.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्य-  
त्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चाऽऽदि-  
त्यश्चधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्ये-  
न तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Prâna* being satisfied, the eye is satisfied ; the eye being satisfied, the Sun is satisfied ; the Sun being satisfied, Heaven is satisfied ; and Heaven being satisfied, whatever is under Heaven and under the Sun, is satisfied. And through the satisfaction thereof, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic glory*. (2).

*Com.*—*Prâna* being satisfied, the eye is satisfied; and so do the Sun, the Heaven &c; and whatever is under—i.e., supervised—by the Sun and Heaven, becomes satisfied. And all this being satisfied, he himself becomes satisfied, with the food that he then eats, and also with offspring &c. "Brightness" of the body, or of speech and intelligence; "*Brahmic glory*"—glorious brightness resulting from a properly accomplished study of the Veda.

Thus ends the Nineteenth *Khanda* of *Adhyâya V*.

ADHYA'YA V.

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KHANDA XX.

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अथ यां द्वितीयां जुहुयात्तां जुहुयाद्धानाय स्वाहेति व्यानस्तृ-  
प्यति ॥ १ ॥

The second libation that he offers, he should offer, saying 'Svāhā to Vyāna.' Then Vyāna is satisfied (1).

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति  
चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिश-  
श्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया  
पशुभिराद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

Vyāna being satisfied, the ear is satisfied ; ear being satisfied the Moon is satisfied ; the Moon being satisfied, the Quarters are satisfied ; and the Quarters being satisfied, whatever is under the Quarters and under the Moon, is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring cattle, health, brightness and *Brahmic* glory. (2).

—0—

Thus ends the Twentieth *Khanda* of *Adhyāya* V.

## ADHYA'YA V.

—0—

### KHANDA XXI.

—0—

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपान-  
स्तृप्यति ॥ १ ॥

The third libation that he offers, he should offer, saying 'Svāhā to *Apāna*'; then *Apāna* is satisfied. (1).

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामाग्निस्तृप्यत्यग्नौ  
तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्नि-  
श्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन  
तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

*Apāna* being satisfied, Speech is satisfied; Speech being satisfied, Fire is satisfied; Fire being satisfied, the Earth is satisfied; the Earth being satisfied, whatever is under the Earth and Fire is satisfied. Through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory." (2).

—0—

Thus ends the Twenty-first *Khanda* of *Adhyāya* V.

—0—

## ADHYĀYA V.

—0—

### KHANDA XXII.

—0—

अथ यां चतुर्थी जुहुयात्तां जुहुयात्समानाय स्वाहेति समान-  
स्तृप्यति ॥ १ ॥

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति  
पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च  
पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभि-  
रन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

The fourth libation that he offers, he should offer  
saying 'Svāhā to Samāna'; and thence *Samāna* is  
satisfied. (1).

*Samāna* being satisfied, the Mind is satisfied; the Mind being satisfied, *Parjanya* is satisfied; *Parjanya* being satisfied, Lightning is satisfied; Lightning being satisfied, whatever is under Lightning and under *Parjanya* is satisfied. And through the satisfaction of this he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

—0—

Thus ends the 'Twenty-second Khandā of Adhyāya V.

—0—



## ADHYA'YA V

—0—

### KHANDA XXIII

—0—

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्य-  
ति ॥ १ ॥

उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ  
तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाऽऽकाशश्चाधि-  
तिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरनाद्येन ते-  
जसा ब्रह्मवर्चसेनेति ॥ २ ॥

The fifth libation that he offers, he should offer, saying 'Svāhā to *Udāna*'; and thereby *Udāna* is satisfied. (1).

*Udāna* being satisfied, the skin is satisfied; the skin being satisfied, the Air is satisfied; the Air being satisfied, *A'kāśa* is satisfied; *A'kāśa* being satisfied, whatever is under the Air and under *A'kāśa* is satisfied. And through the satisfaction of this, he himself is satisfied, also with offspring, cattle, health, brightness and *Brahmic* glory. (2).

—0—

Thus ends the Twenty-third *Khanda* of *Adhyāya* V.

—0—

## ADHYA'YA V.

—0—

### KHANDA XXIV.

—0—

स य इदमविद्वानग्निहोत्रं जुहोति यथाऽङ्गारानपोह्य भस्मनि  
जुहुयात्तादृक्तस्यात् ॥ १ ॥

If without knowing this, one were to offer the *Agni-hotra*, it would be just as if a man were to remove the live-coals and pour the libations on dead ashes. (1).

*Com.*—If some one, without knowing the aforesaid philosophy of *Vaisvânara*, were to offer the well-known *Agnihotra*,—it would be exactly as if some one were to remove all the live-coals capable of libations being poured in, and pour his libations in the dead ashes left behind. The difference between the *Agnihotra* of one who knows the *Vaisvânara*, and that of one who knows it not, is just the same as between pouring libations in fire and that in ashes. By this deprecation of the ordinary "*Agnihotra*", the *Agnihotra* of one who knows the *Vaisvânara*, is praised.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु  
भूतेषु सर्वेष्व्वात्मसु हुतं भवति ॥ २ ॥

But he who, knowing this, offers the *Agnihotra*, his libations fall upon all worlds, all beings and all selves. (2).

*Com.*—Therefore, the *Agnihotra* of the knowing person is of superior quality. Why? Because one, who knowing this, offers the *Agnihotra*, the libations of such a person, who knows the aforesaid *Vaisrāṇara*, fall upon all the worlds &c., &c., as explained above, 'the falling of libations' and 'eating of food' being synonymous.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयतेव५ हास्य सर्वे पाप्मानः प्र-  
दूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

Just as the soft fibres of the *Ishika* reed would burn, when thrown into the fire, in the same manner, are burnt the evils of one, who knowing this offers the *Agnihotra*. (3).

*Com.*—And just as the soft fibres of the *Ishika* reed would burn away quickly, when thrown into fire, so, for one, who knows this and is the All-Self the eater of all food, are completely destroyed all the evils—virtue and vice—"accumulating through many births, and being produced in the present life, prior to and consecutively with the appearance of knowledge. What is burnt is all the evil, except that which is destined to operate towards the making up of the next material body of

the individual ; because, these are not burnt, being, as in the case of the liberated ones, already operative towards its effect. This is for one, who knowing this offers the *Agnihotra*—i.e., eats his food.

तस्माद् ह वैवृचद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य  
तद्वैश्वानरे हुतः स्यादिति तदेव श्लोकः ॥ ४ ॥

Therefore if one who knows this were to offer the remnant of his food to a *Chandāla*, it would be offered in his own *Vaisvānara*, self. Hence, is this verse. (4).

*Com.*—If the knowing one were to offer the remnant of his food to a *Chandālu*, who does not deserve such offer—i.e., even if he were to dispose of the remnant against ordinances—, it would be offered into his own *Vaisvānara Self*, as located in the *Chandālu's* body ; and thus, such an act would not be sinful. By this, it is the knowledge of *Vaisvānara* that is enlogised. In the sense of such praise, is the following vedic verse.

यथेह क्षुधिता बाला मातरं पर्युपासत एव सर्वणि भूतान्य-  
ग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥

As here, hungry children wait upon their mother, so do all beings wait upon the *Agnihotra*. Yea, they wait upon the *Agnihotra*. (5).

*Com.*—Just as in this world hungry children wait upon their mother—expecting when the mother would give them food, so do all beings, that eat food, wait upon the *Agnihotra*, as offered by one who knows the above,—*i.e.*, they wait in expectation of the eating of the knowing person; waiting to see when he would eat and feed them; the fact being that the whole universe is satisfied by the eating of the knowing person. The repetition is meant to indicate the end of the *Adhyâya*.

—o—

Thus ends the Twenty-fourth *Khanda* of *Adhyâya* V.

—o—

Thus ends the Fifth *Adhyâya*.

—o—

# The Chhandogya Upanishad.

—o—  
ADHYA'YA VI.

—o—  
KHANDA I

—o—

ॐ श्वेतकेतुर्हाऽऽरुणेय आस त॒ह पि॒तोवाच॑ श्वेतकेतो वस  
ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति॥१॥

*Harik Om!* There was one *Srêtakêlu*, the grandson of *Aruna*. His father said to him : ‘ *Srêtakêlu*, go and live a religious student ; for, there is none of our family, my dear, who has not studied the *Veda*, and who is *Brâhmana* only by birth ?

*Com.*—The connection of the *Adhyâya* ‘ *Srêtakêlu*, &c.’ is this : It has been declared above that “ all this is *Brahman*, rising in It, dissolving in It, and living in It ” ; and now it has to be shown how the universe is born from It, how it is dissolved into It, and how it lives in It. And again, it has also been declared that when a single knowing person has eaten, the whole world is satisfied ; and this could be possible, if the self in all creatures were one ; and not, if this self were

diverse; and this sixth *Adhyāya* is begun with a view to show that the self in all is one. The story of the father and son is for the purpose of showing the gravity of the philosophy. "*Srēṭakētu*" by name. "*Itai*" indicates tradition. "*Arunēya*—the grandson of *Aruna*. To him said his father, *Aruni*, finding him to be a fit person for knowledge, and seeing the time of his initiation approaching: "Well *Srēṭakētu* find a *guru*, fit for your family, go to him and live as a religious student. Because it is not proper that one born in our family should not know the *Veda*, and should be a *Brāhmaṇa* only by birth"—i.e., one, who only calls *Brāhmaṇas* his relatives, and does not himself behave like a *Brāhmaṇa*. *सर्वान्वेदानधीत्य*

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य  
महामना अनूचानमानी स्तब्ध एयाय तं ह पितोवाच श्वेतकेतो  
यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः

॥ २ ॥

Having gone when twelve years old, he came back, when he was twenty-four of age, having studied all the *Vedas*, greatly conceited, considering himself well-read, and arrogant. His father said to him: "*Srēṭakētu*, since thou art so conceited, considering thyself well-read, and arrogant,—didst thou ask for that instruction?" (2).

*Com.*—It seems that the father himself was away from his home ; whereby, though himself fully endowed with all necessary capabilities, he did not initiate his son. Having been thus directed by his father, *Svêta-kêtu*, twelve years old, went over to his Teacher until he was twenty-four years of age,—when, having read the *Vêdas* and learnt their meaning, and being “greatly conceited”—*i.e.*, not considering anybody to be his equal,—inclined to consider himself well-read, and arrogant, came back to his home. Seeing his son unlike himself, arrogant and conceited, the father said to him, with a view to teach him proper manners : “Well *Svêta-kêtu*, as thou art so conceited, proud of your learning and arrogant, what great thing hast thou obtained from thy Teacher ? Or, didst thou ask him about that “*instruction*”—*i.e.*, that by which is taught the supreme *Brahman*, which can be comprehended only by means of instructions.”

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु  
भगवः स आदेशो भवतीति ॥ ३ ॥

By which the unheard becomes heard, the unperceived becomes perceived, and the unknown becomes known ? ‘How can there be such an instruction, Sir ?’

*Com.*—The “Instruction” spoken of is described : That instruction, by which all that is unheard becomes



heard, all that is unperceived—i.e., unthought of—becomes perceived, and the unknown becomes definitely known. What is signified by the story is that even after one has read all the vedas, and having understood everything else, if one does not know the truth with regard to Self, his ends are still unaccomplished. Having heard this wonderful account of the instruction, and thinking any such, by which the unknown becomes known, to be impossible, *Svêtakêtu* asks : “ How ”—in what way—“ can there be such an instruction ? ”

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचाऽऽ-  
रम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥

Just as, my dear, by a single clod of clay all that is made of clay becomes known,—all modification being only a name based upon words ; the truth being that all is *clay*. (4).

*Com.*—“ Just listen to me, how such instruction is possible, my dear”. Just as in the ordinary world, when a single clod of clay—the material cause of the jar &c.,—is known, all other modifications of clay become known by it. “ But how can all the effects be known by the knowledge of the cause, in the shape of the clod of clay ? ” This does not touch our position ; because the effect is non-different from the cause. You think that the knowledge of one thing cannot lead to

the knowledge of another ; and this would be true with regard to the point at issue, if the cause were something different from the effects. But as a matter of fact, it is not so. "Then how is it that there is an idea prevalent among men, that such a thing is the cause, and that such and such a thing is its effect?" Just listen how that is ; all modification is only a *name* (the affix "*dhôya*" has a reflexive meaning), based on mere words. That is, it is only a name based upon words, and there is no such reality as *modification*. In reality, the only reality is the *clay*.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वा-  
चाऽऽरम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ९ ॥

And just as, my dear, by a single ingot of gold, all that is made of gold becomes known,—all modification being only a name based on words, the truth being that all is gold. (5).

*Com.*—Just as, my dear, by the knowledge of a single ingot of gold, all modifications of gold—crown, bracelet &c.—become known ;—' only a name ' &c &c. as before.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायसं विज्ञातं  
स्याद्वाचाऽऽरम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव  
सोम्य स आदेशो भवतीति ॥ ६ ॥

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्वेतदवेदिष्यन्कथं मे ना-  
वक्ष्यन्निति भगवाꣳस्त्वेव मे तद्वीक्ष्यति तथा सोम्येति होवाच  
॥ ७ ॥

And just as, my dear, by a single pair of nail-scissors, all that is made of iron becomes known,—all modification being only a name based upon words, and the truth being that all is *iron*; thus, my dear, is that instruction. (6).

‘Surely, those venerable men did not know this; for, if they had known it, why should not they have told it to me? Please, sir, tell it to me.’ ‘So be it, my dear.’ (7).

*Com.*—Just as, by a “single pair of nail-scissors”—which indicates any single piece of iron—all modifications of iron become known, &c. &c. as before. The citing of many instances is with a view to including all the various phases of the Reality to be explained, and also to bringing about a firm conviction in the mind of the listener. “Thus, my dear, is the instruction, spoken of, by me.” When the father had said this, the son replied: “The venerable men, my Teachers, surely did not know this, that you have said;—for, if they had known this Reality, why should not they have told it to me, who was duly qualified, being devoted and

obedient to the Teacher? Hence, I conclude that they did not know it." The son made this assertion, even though it was deprecatory to his Teachers, simply because he was afraid of being again sent away to the Teacher, to learn the truth. "Therefore, please sir, tell that to me, which, being known, would make me omniscient." Thus requested, the father said: "So be it, my dear."

—o—

Thus ends the First *Khanda* of *Adhyâya* VI.

—o—

### ADHYA'YA VI.

—o—

#### KHANDA II.

—o—

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुस्सदे-  
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second; and from that *Asat*, the *Sat* was born. (1).

*Oom*.—"Sat" denotes pure Being which is extremely subtle, undefinable, all-pervading, one, taintless, indivisible, pure consciousness. That which is explained by all the *Yedântas*. The word "*Eva*" has a definitive

force. What is it ascertained to be? "This,"—the universe, which is found to be differentiated into name and form, "was Pure Being",—thus "Pure Being" being connected with "was". When was this Pure Being alone? "In the beginning"—i.e., prior to the creation of the universe. "Is not this Pure Being even now, that it is specified as being so *in the beginning*?" No. Wherefore the specification then? At the present time also, this is Pure Being,—but differentiated into Names and Forms, the object of the notion of "this"; while, before creation, this was only amenable to the idea of "Pure Being"; hence, it is specified "*in the beginning* this was Pure Being." Prior to creation, no object could be cognised as "this", as differentiated into Name and Form; just as it is not so cognised during deep sleep. Just as on waking from deep sleep, one recognises mere Being—that during deep sleep, the only object was Pure Being,—so also prior to creation. Such is the import of the text. Just as, in the ordinary world, in the morning, one sees the potter gathering clay for the making of the jar &c. ; and then having gone away to some other place, and returning in the evening, he finds in the same place various such articles as the jar, the cup and the like; and then, the idea in his mind is that "all this jar &c., was only clay in the morning"; in the same manner, we have the present

assertion,—“In the beginning, this was “Pure Being.” “*One alone*”—i.e., there is nothing besides Its own effects. “*Without a second*”—in the case of the jar, we find certain other co-operating agencies—in the shape of the potter who is the efficient cause, and so forth—apart from the clay itself; and it is all such extraneous agency that is precluded from the case in question—in the case of Being, there being no other auxiliary agencies. The meaning is that apart from Itself, no other object exists. *Objection*: “In accordance with the *Vaisêshika* theory too, the co-existence of all things with Being, is quite possible,—the notion of Being pervading over all substances and qualities; inasmuch as the substance has *Being*, the quality has *Being*, the Action has *Being* &c, as declared by the *Vaisêshikas*”. All this would be quite true, as appertaining to the present time; but the *Vaisêshikas* do not admit the fact of the effect having a Being, *prior to its production*; inasmuch as they hold that prior to production, the effect is non-existent. Nor do they admit of the reality of a single Being, without a second, prior to creation. Therefore it is something quite different from the Being held by the *Vaisêshikas*, that is here spoken as the cause, the “Pure Being,” explained by means of the example of the clay, &c.

Now, at the time of the consideration of realities

prior to creation, "some"—*i.e.*, the *Nihilists*—say, while considering such realities, that, prior to creation, this was non-being, *i.e.*, a non-entity,—this universe being, at first, one without a second. The *Bauddhās* say that prior to creation, the only reality was the negation of Being; and they do not admit of any other reality, opposed to Being; as the *Naiyāyikas* hold that the reality is both Being and non-being, meaning thereby respectively, the *object as it exists*, and its *contradictory*. "If the Nihilist holds that prior to creation, there was a mere negation of Being, how is it that they speak of it as *existing* prior to creation, and being *one only, without a second*,—thereby asserting its relations with time and number?" True; no such assertion is proper, for those that admit of the mere negation of Being. The theory of the existence of pure non-being too is untenable; because that would be denying the existence of the theoriser himself,—which is impossible. If it be urged that "the theoriser theorises *at the present time* and not prior to creation",—this cannot be; because, there are no grounds for believing in the negation of Being, prior to creation; which absence of grounds invalidates any such assumption as that "prior to creation, this was pure non-being." "Inasmuch as words signify counterpart realities in the objective world, how can there be any meaning in the

sentence, 'this was non-being, one, &c.' And any meaning being impossible, the sentence loses all authority." This does not touch our position; because the sentence refers merely to the *cessation of any cognition of Being*. The word "Being" signifies a counterpart objective reality; the words "one," and "without a second" too qualify—(*lit.*, are co-existent with)—the word "Being"; so also the word "was". And the negative, used in the sentence speaking of "Being", only serves to *preclude*, from the object spoken of by such sentence; the notion expressed in the sentence—this notion being that "this was one alone, without a second"—such preclusion being based upon the sentence treating of "Being" itself; just as the person riding a horse, while taking his seat (based) upon the horse, turns the horse away from the object in its front. And the sentence with the negative does not directly denote the negation of Being. Therefore, the sentence "this was non-being &c.," is put forward simply with a view to set aside all mistaken notions from the minds of men. It is only when a mistaken idea is clearly expressed, that people can be warned against it; and in this lies the use of the sentence beginning with "non-being"; hence this sentence comes to be endowed with full vedic authority. And therefore, the objection urged above falls to the ground. "From this



non-being"—*i.e.*, from the negation of all things—"Being"—all that is seen to exist—"was born." The deletion of the last vowel in "*Jāyata*" is a vedic form.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः सज्जाये-  
तेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ २ ॥

'But how, my dear, could it be so?' said he; 'how could Being be born from non-being? In fact it was Being alone that existed in the beginning, one, without a second;'

(2).

*Com.*—Having thus put forward the view of the great Atheist, the text next proceeds to deny it: "How"—on what grounds—"my dear, could it be so"?—*i.e.*, how could it be possible for Being to be born from non-being? Though the sprout is found to appear from the destruction of the seed—a negation—yet, even this is opposed to their theory. How? Because the parts of the seed, that go to make up the complete seed, transfer themselves into the sprout; and they are never destroyed in the appearance of the sprout. And again, the shape of the seed is not held, even by the Atheists, to be anything apart from the constituent parts of the seed; and as such, there is no portion of the seed that could be said to be destroyed at the appearance of the sprout. If it be held that there is something apart from the constituent parts, then, that

goes against the Atheistic theory. If it be held that "what is destroyed of the seed is the shape of the seed, held by *mistake—samvriti*—(to be apart from the parts)"—then, we ask—what is this, "mistake"? Is it an entity, or a non-entity? If a non-entity, then you have no example whereby to prove its existence. If, on the other hand, it be an entity, then the birth of the sprout is not from a non-entity; the fact being that the sprout is born out of the parts of the seed. If it be urged that even the constituent parts of the seed are destroyed,—this cannot be; because the impossibility of destruction applies equally in the case of the parts; just as according to the Atheists there is no such *complete whole*, as has the shape of the seed, so also are the parts no *wholes*; and as such cannot be destroyed. Because the parts too will have their parts; these latter again will have their own; and as this series could never stop, no destruction could ever be possible. On the other hand, for One who holds the existence of Being, the notion of existence going on ever so long, the fact of Being never ceases; and, as such, the production of an entity becomes established. Whereas, for those that hold to non-being, there can be no example of the production of Being from non-being. For the former theorists, there are found many examples—such as the production of the

jar out of clay, the jar existing only while the clay exists, and never otherwise. If it were only from non-entity that the jar were to be produced, then one desiring to make a jar would not take up the clay; or, the jar, &c., would all be followed by notions of non-entity. None of these however is found to be the fact; hence, Being can never be born from non-being. It has been asserted that the idea of the clay is the cause of the idea of the jar; while there is no such reality as either the clay or the jar; but in this case too, it is only an existing idea of clay that is the cause of the existing idea of the jar;—whence too, there can be no production of Being from non-Being. If it be urged that “the ideas of clay and the jar, standing in the relation of means and consequence, have mere sequence between them, and no causal relation,”—this cannot be; because, even in the matter of the sequence of ideas, the Atheists can have no instances to substantiate their case. Therefore the father said—“How could it be thus? In what manner could Being be born from non-being?” That is to say, there are no instances to show the production of an entity from a non-entity. Thus having upset the theory of non-being, the text sums up: “Being alone, my dear, existed in the beginning”—which has been established as the orthodox view. *Objection*: “Even for one who holds

Being, there is no instance showing the production of an entity from another entity ; since from one jar another jar is not found to be produced." True it is that from one entity no *other* entity is born,—the fact being that it is Being alone which subsists in another form ; just as the serpent coiling itself round into a ring, and as the clay-dust subsists in the forms of the jar &c. " If, in this manner, Being alone has all sorts of shapes, how is it that it is declared that *in the beginning this was Being alone*"? Have you not heard the word "*eva* " which has a definite meaning with reference to the denotation of the word "*this* "—which signifies the *effect* ? " But then, in that case, it follows that in the beginning there was non-entity, at first there being no *this*, while at the present time *this* has appeared." Not so ; It is Being itself which subsists in the form of that which is denoted by the word "*this*,"—just as it is the clay which subsists in the form of that which is denoted by the words "*jar* " &c. " But just as the clay is a reality in itself, so too are the jar &c. ; because these too are, like it, the objects of notions, other than that with regard to Pure Being ; and hence, all effects would be realities different from the Being,—just as the cow from the horse." This cannot be ; because, though the various effects lump, jar &c., differ among themselves, yet they are the same with regard to the clay. Though the jar differs

from the lump, and so does the lump from the jar, yet both the lump and the jar do not differ from the clay ; hence, both the lump and the jar are pure clay. Whereas, the horse differs from the cow, and the cow from the horse. Therefore the jar &c., are only different forms of clay. In the same manner is all this only a form of Being ; hence, it is only proper to say that "in the beginning, this was Being alone,"—all forms of modifications being merely in *name*. "It is declared in the *sruti* that the *Purusha* is indivisible, inactive, calm, faultless, taintless, divine and incorporeal the inner and outer unborn ; and as such how could the indivisible, incorporeal Being be modified into different shapes ?" This does not touch our position ; just as the parts of the serpent are assumed from the parts of the rope, so it would be possible for the shapes of modifications to proceed from the assumed parts of the Being ; because says the *sruti* "all modification is only a name based on words ; and the only truth is that it is *clay*," and thus the only truth is the Being. "One, without a second," as a *matter of fact*, even at the time of the cognition of this (when the one-ness ceases only *apparently*.)

तदैक्षत बहुस्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु  
स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र कच शोचति स्वेदते

वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ३ ॥

It saw, 'may I be many, may I grow forth'. It created fire. The fire saw, 'may I be many, may I grow forth'. It created water. Therefore whenever a man is hot and perspires, it is water produced from fire. (3).

Com.—The Being "*Saw*"—i.e., did the seeing. It follows from this that the cause of the universe is not *Pradhāna* of the *sāṅkhyas* ; because, they hold the *Pradhāna* to be non-intelligent ; while the Being spoken of here is intelligent ; because, It sees. How did it see ? " May I be many, and may I grow forth ! " Just as the clay becomes many in the shape of the jar &c, or as the rope grows forth into the shape of the serpent, assumed in the mind. " In that case all that is seen to be is a non-entity, because the rope as the serpent is a non-entity." Not so ; because it is Being itself that is mistaken for dualities and diversities,—and there is no non-existence of anything anywhere. The *Naiyāyikas* assume a reality other than being ; and then they declare that prior to creation, this is destroyed, whence they assert its subsequent non-existence. But we do not assume any name or thing, other than Being. It is Being alone which *names*, and is *named*, as other things ; just as, the rope that is named serpent by the notion of a serpent ; or again, just as

the lump, the jar &c., being mistaken for something other than the clay, are named as a 'lump', 'jar' &c; while those that know the rope set aside the name and idea of serpent, and those that know the clay set aside the names and ideas of the lump, the jar &c; in the same manner, those that have a discriminative knowledge of Being, set aside all words and ideas with regard to the modifications,—as say the *Śrutis*: "Whence speech desists, not reaching it even by the mind." "That which cannot be named &c., &c." Having seen (thought) thus, "It created fire." "It has been declared in another *Śruti* that from the self was produced *A'kāśa*, from *A'kāśa*, Air, and from Air, fire,—thus fire being the *third* in order of production; then, how is it that in the present passage it is mentioned as the *first* creation, and *A'kāśa* is said to follow from it; thus then, there is a contradiction between two parts of the *Śruti*." This is no fault; because, even in the present case, it can be assumed that the Being created fire, 1 after having created *A'kāśa* and Air. Or, the fact may be that the text has no eye to the order of creation; 2 all that is meant to be shown being that all things being the effect of Being, this latter 'is one, without a second'; because, the instances cited are those of clay and the like. Or, it may be that what is aimed at is an exposition of "*Trīvitharana*" (the intermixture of 3

three elements); and hence the creation of only three—Fire, Water and Food—is described. 'Fire' is that which is known as that which burns, cooks, lightens, and is red. Having been created, the fire willed as before, 'may I be many, may I grow forth'; and 'it created water'; —by 'water' being meant all that is known to be fluid and white. Because, water is the effect of Fire, therefore, whenever a person is hot and perspires, it is only water that is being produced from fire.

ता आप ऐश्वन्त ब्रह्मः स्याम प्रजायेमहीति ता अन्नमसृज-  
न्त तस्माद्यत्र क च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्वय एव तदध्य-

न्नाद्यं जायते ॥ ४ ॥

'The water willed 'may I be many, may I grow forth'; it created food. Therefore, whenever it rains anywhere, then is most food produced; as from water alone is eatable food produced. (4).

*Com.*—'The water willed,' as before, the Being, in the form of water, willed 'may' I be many, and may I grow forth.' 'It created Food—by 'Food' being meant the Earth; because Food is of the nature of the Earth. Because Food is produced from water, therefore whenever it rains at any place, there the greatest quantity of food is produced; hence, it is from water that all eatable food is produced. In the first sentence it was



said simply '*Food* was produced,' where the earth was meant; here it is said '*edible food*,' meaning thereby the various corns, barley &c. 'Food' is all that is heavy, firm, nutritious, and dark in colour. 'We do not find any intelligent *will* in the case of fire &c.; inasmuch as the killing of these is not prohibited, and as in them we do not find any such traits of intelligence, as fear and the like; then, how is it that the Text asserts that *the fire willed*. This is no fault; fire &c., being modifications of the real source of intelligence, and the intelligent one bringing about effects in a fixed order, it can be reasonably said that '*Fire willed*,' meaning thereby that, '*It willed, as it were*' 'Well, then is the intelligence of Being only assumed?' No, by no means; the seeing of the Being being amenable only to words, it could never be assumed. The *willing* by Fire, &c., however, is inferred; and as such, there being an absence of real primary *will* it is only proper that it should be assumed, (in accordance with inference). 'The Being too being the cause of clay, may be inferred to be non-intelligent; and in that case the *willing* may be assumed as belonging to the non-intelligent *Sāṅkhya pradhāna*, on the ground that the Being is for the sake of intelligence, and brings about effects in keeping with a fixed time and order. In the ordinary world too, we come across cases where the

non-intelligent is used as intelligent—*e.g.*, 'the bank of the river wishes to fall'; similarly could it be with the non-intelligent Being.' This cannot be; because the Being is declared to be the self; 'It is the true, it is the self.' If it be urged that 'the declaration of its being the Self is also assumed,—just as there is an imposition of the name Self on the non-Self, as in the case 'my Self is *Bhadrasāna*,---this cannot be; because, in the sentence 'the delay for him is only so much, &c.,' the *Sruti* declares Liberation for one who has a true knowledge. 'I am *Sat*.' If it be urged that this too is only assumed,—all declaration of Liberation being only assumed, even in the case of the theory that one who knows the *Pradhāna* to be his self, is close to liberation; just as, starting for a village, one might say; 'I have reached the village', with reference to the speed with which he is going;—this cannot be; because, the section has begun with the declaration 'a knowledge of which makes the unknown known &c.' It is only when the Being is known that all things become known; because, all things are non-different from It, because It is declared to be 'one without a second.' There is nothing else left to be known—which is either directly mentioned in the *Sruti*, and which could be inferred from any premises—whereby the declaration of liberation might be assumed. If the whole *Adhyāya*

were said to be assumed, then it would be so much labour lost for nothing ; because the fact of this *Adhyâya* explaining things leading to the final end of Man is got at, by means of argument. Therefore, inasmuch as the Veda is authoritative, it is not right to ignore the directly denoted meanings (and assume secondary indirect ones). Therefore it is established that the cause of the universe is intelligent.

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Thus ends the Second *Khanda* of *Adhyâya* VI.

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## ADHYA'YA VI.

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### KHANDA III.

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तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवज-

सुद्विजमिति ॥ १ ॥

Of these living beings, there are only three origins: born from an egg, born from a living being, born from roots. (1).

*Com.*—Of all living beings, Bird &c,—because “*êshâm*” is added, we must take it to refer to the living, and not to fire &c. ; because the three-foldness of these has yet to be spoken of, and before it has been spoken of, they cannot be referred to as “these”; and

secondly, because we find the word 'Deity' used with regard to fire &c. "These three Deities &c." Therefore, of these living beings, the Bird &c., there are only three origins, not more. It is explained which ones these three are: (1) That born from the Egg—the Bird &c.: the Bird and the serpent are seen to be born from the Bird and the serpent; hence a Bird is the origin of another Bird, and so on. "Inasmuch as 'Andaja' is that which is born from an Egg, the origin is the *egg*, and not the Bird; and as such, how is it that what is born of an egg is spoken of as the *origin*?" It would have been so, only if the *Śruti* was dependent upon your wish; but inasmuch as the *Śruti* is independent, it has declared that the origin is *that born from the egg*, and not the *egg*; and as a matter of fact also, we find that the absence of the Bird—and not that of the egg—brings about the absence of any future brood of that species. Therefore, *that which is born from the egg* is the origin of the *andaja* class. Similarly "*that is born of a living being*"—i.e., that which is born from the womb—the man, cattle and the like. So also, that which is "*born from roots*"—i.e., all that proceeds from *that which shoots out*, namely the immoveable objects; or "*udbhid*" may be taken as seed or root; and that which is born of these is the origin of all immoveable beings. Those born in perspiration &c.,

are included in the "egg-born" &c. Hence is the number limited to "three" only.

संयं देवतैक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेनाऽऽत्म-  
नाऽनुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

This Deity willed: 'Well, may I enter into all those three *dévatās* by means of this Living Self (*jivâtma*) and shall appear under different names and forms.' (2).

Com.—"This Deity",—the one treated of here, named "Being", source of fire, water and food—willed, as before—"May I be many &c." Inasmuch as the purpose of becoming many has not yet been fulfilled, the Deity based its further desire upon that purpose. What did the Deity will: "Well, may I enter into these three *dévatās*, Fire, Water and Food, by means of *this living self*"—by this last clause referring to the process of living experienced by the Deity, during the previous creation, the meaning being 'by means of that self which keeps the Breath' &c, meaning thereby the self, partaking of the character of Intelligence, and as such, not differing from the Real Self. "May I enter" i.e., may I, having obtained, specific consciousness, by contact with Fire, Water and Food, manifest under various names and forms; that is to say, clearly distinguish that such is the Name and such is the Form. "The non-worldly omniscient Deity being independent,

it is not possible that It should consciously determine to enter, and positively enter into the Body, which is the receptacle of hundred and one troubles, and by such entrance, actually undergo the troubles." True; this would not be possible, if the Deity were to determine to enter and undergo troubles, in its pristine undifferentiated form; but, as a matter of fact, such is not the case; since it is clearly stated "having entered by means of this *living self*,—the living self being only a shadow of the Deity, a mere reflection of the Real Self, in the mirror consisting of contact with *Buddhi* and the rudimentary elements; just like the reflection of the sun in the water. The contact of the Deity possessed of unimaginable, endless powers with *Buddhi* &c., produces a shadow of Intelligence, through the non-discrimination of the Real Form of the Deity; and this shadow is the origin of various such notions, as 'I am happy,' 'I am unhappy,' 'I am deluded' and the like. Inasmuch as it is in its mere shadow that the Deity has entered, It is not, in itself, connected with pain, and pleasure. Just as the man, the sun &c., reflected in the water, are there only in their shadows, and as such, are not touched by the faults of the reflecting surface; so also this Deity. "Just as the Sun being the Eye of all the world, is not touched by the external discrepancies of the Eye; so also, the inner self

of all beings, being apart from the world, is not touched by the discrepancies of the world ;” and also “ It is like *Akāśa*, all-pervading and eternal ” as declared in the *Katha Upanishad* ; “ as if thinking &c.” as in the *Vajasanēya*. “ If the living self is a mere shadow, it must be false ; and so also must be its being in this world and the next, &c.” That does not affect the case ; because it is held to be *true*, in its character of the Real Self. All Name and Form is *true*, only in its nature of the Real Self—all modification by itself, being false ; as declared before “ all modification is mere name &c.” ; so also with the living self. There is a well-known maxim that ‘ the offering is in keeping with the character of the elemental to which it is offered ’ ; and it is in accordance with this maxim that all worldly modifications are true, in their character of Real Self, and false, in all other cases ; and as such, the *Naiyāyika* cannot raise any objections against this ; because we can always explain away discrepancies by saying that all assertions of duality, contradicting one another, are mere fancies of one's own intellect, based upon unrealities.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्ति स्यो  
देवता अनेनैव जीवेनाऽऽत्मनाऽनुप्रविश्य नामरूपे व्याकरोत्

Saying 'may I make each of these three tri-partite,' the Deity entered into those three *dēvalās*, by means of this living self, and differentiated Names and Forms. (3).

*Com.*—“ Having entered into these three *dēvalās*, in their original state, with Names and Forms undifferentiated,—may I differentiate their Names and Forms ”—having thought so, and also that,—“each of these three, may I make tri-partite”—in which process one element is the principal and the other two being secondary constituents,—otherwise, it would become like the rope with all its three constituent threads of equal importance. The three elements are separately rendered tri-partite, but only within themselves. Thus Fire &c., come to acquire their separate names—that this is *Fire*, this *Water* and this *Food*. And the purpose that is served by the recognition of the separate names of these is the accomplishment of all usage with regard to them. Having thought thus, the Deity entered these three *dēvalās*, by means of the aforesaid living self,—entering inside like the reflection of the Sun—, entering first the body of the *Virāt*, and then the bodies of the Gods &c., finally came to differentiate Names and Forms, in accordance with its previous resolve—distinctly differentiating that such is the *Name*, and such the *Form*, and so forth.



तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्त्रो  
देवतात्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥

It made each of these tri-partite; and how each of these three *dévalâs* becomes tri-partite, learn that from me, my dear. (4).

*Com.*—It made each of these *dévalâs* tri-partite—in accordance with the comparative excess of the one, with regard to the other two. You may, for the time being, lay aside the fact of the bodies of the gods &c., with their Names and Forms differentiated, being tri-partite, as consisting of Fire, Water and Food; just learn from me first, how each of these three *dévalâs*—exterior to those bodies,—comes to be tri-partite; I will explain this by means of examples.

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Thus ends the Third *Khanda* of *Adhyâya* VI.

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## ADHYA'YA VI.

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### KHANDA IV.

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यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कुष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचाऽऽरम्भणं विकारो नामधेयं ग्रीणि रूपानीत्येव सत्यम् ॥ १ ॥

Of Fire, the red colour is the colour of Fire, the white is of the Water, and the black is of the Earth. Thus vanishes *Pieriness* from the Fire, being only a modification, which is merely a name, based upon words; the only truth being that there are the three colours. (1).

*Com.*—The tri-partition of the *dévalâs* is exemplified. An example is cited with a view to explain the whole by exhibiting only a part. Of the tri-partite Fire, what is known as the *red* colour is the colour of the pre-tripartite Fire; so also, the white colour of the Fire is the colour of the pre-tripartite water; and the black colour is that of the Earth, prior to tri-partition. Such being the case, there vanishes what you think to be *Fire* apart from the three colours. Prior to the correct understanding of the three colours, you

had the notion of Fire, as an independent entity; this notion as also the word Fire, vanishes. Just as when rock—crystal is seen over a red surface, the idea that people and the words that they use is that “it is a ruby”—prior to the discrimination of the surface and the crystal, after which, however, the notion of *ruby*, as well as the word ‘ruby’ disappears. “Why should you bring in the *idea* and the *word* in the present explanation? The explanation should be ‘prior to the discrimination of the three colours, it was Fire; and as soon as the three colours were properly recognised, it ceased to be Fire; just as when the threads have been drawn away, the *cloth* ceases to be.’ Not so; because Fire is cognised only by means of the *idea* and the *word*; because it is declared that “It is a mere modification, being only a name”—“Fire”—“based on words.” For the same reason the *idea* of fire is also false. The only truth, that is there, is that there are the three colours—i.e., apart from the three colours there is not an atom that is true. (1)

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यच्छु-  
ष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचाऽऽरम्भणं विकारो नाम-  
धेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥

Of the Sun, the red colour is the colour of Fire, the white is of Water, and the black is of the Earth. Thus vanishes *Sunness* from the Sun, being only a modification, which is only a name, based on words ; the only truth being that there are three colours. (2).

यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं  
तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचाऽऽस्मभ्यं विकारो नामधेयं त्री-  
णि रूपाणीत्येव सत्यम् ॥ ३ ॥

Of the Moon, the red colour is the colour of Fire; the white is of Water; the black is of the Earth. Thus vanishes *Moonness* from the Moon, being only a modification, which is a mere name, based on words ;— the only truth being that there are three colours (3).

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं  
तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचाऽऽस्मभ्यं विकारो नामधेयं  
त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

Of the Lightning, the red colour is the colour of Fire; the white is of Water; the black is of the Earth; thus vanishes *Lightningness* from the Lightning, being only a modification, which is a mere name based on words ;— the only truth being that there are three colours. (4).

*Com.*—Similarly of the Sun, the Moon, and the Lightning, &c., &c., as before. "It was promised above 'Learn:

from me how each of these *dévatās* becomes tri-partite; while in all the four cases, it is only the tri-partite character of Fire that has been shown, and no examples have been cited to show the tri-partite character of Water and Earth." This is no fault; what is meant by the text is that in the same manner, examples may be added to show the similar tri-partite character of Water and Earth also. The examples in connection with Fire are simply meant to point out the nature and method of exemplification,—it being chosen on the ground of its being coloured, and as such, being more easily and and clearly comprehensible. Odour and taste have not been taken up in the example; because the three were not possible; as in fire, odour and taste do not exist. Touch and sound have not been taken up, because they are incapable of being shown apart from their substrata. If the whole universe is tri-partite, then, as in the case of Fire, the only truth would be the three colours, and like the *fieriness* of fire, the *universeness* of the universe would also vanish. Similarly too, earth being only an effect of water, the only truth would be the water, and the earth would be a mere name. So too, the water being an effect of fire, would be a mere name; and the only truth would be the fire. Fire too, being an effect of Being would be a mere name, the only truth being the Pure Being. This is

what is meant by the text. "Air and *A'kāśa*, not being tri-partite are not included in Fire &c; and these are still left as being true; and so also, do odour, taste, sound and touch remain behind; and as such, how could the mere knowledge of Being, make all things unknown? For, certainly, there must be some independent method of knowing, these latter that have been left behind." This does not touch our position; because all things are included in the 'coloured substance. How? In Fire, which has colour, we also find sound and touch, and from this fact we infer the presence therein of *A'kāśa* and Air, whose specific properties are sound and touch; similarly Water and Earth are included in taste and odour respectively. The three coloured substances—Fire, Earth and Water—having been shown to be tri-partite, all that is included in them is only a modification of Being; and as such, in truth there being only the three colours, all is meant by the text, is that everything is known by the knowledge of Being. Ether Air, and *A'kāśa* or their specific qualities, touch and sound, are never cognised apart from *coloured substances*. Or, another explanation may be that the tri-partite character of the coloured substances too is shown only with a view, to point out the way in which the others may also be shown to be similarly tri-partite. Just as in the case of tri-partition, the only truth is the three colours,—so,

the same rule is applicable to the case of the five-fold partition of the elements. Thus then, all things being only a modification of Pure Being, the knowledge of this makes all things unknown; hence it is established that Being is "one only, without a second". Hence it has been only rightly said that "by the knowledge of one, all things become known".

एतद्व स्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया  
न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदां-  
चक्रुः ॥ ९ ॥

It was on knowing this, that the ancient great house-holders and great sacrificers said: 'For us, there is nothing now that is unheard, unthought or unknown which people will talk of;' and they knew it from these. (5).

*Com.*—Knowing this, the ancient great house-holders and great sacrificers said: what did they say? "For us,"—for our family—"there is nothing now unheard, unthought or unknown, which people will talk of,"—that is to say, all our descendants knowing the Pure Being, all things will be known to them. But how did these people know It? They knew It from these colours,—having known them as tri-partite, they knew all things else. And because they knew this, they

knew all,—they were omniscient. Or, it may mean that they knew all things from “these”, Fire, &c., that have been cited as examples.

यद रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शु-  
क्लमिवाभूदित्यपां रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य  
रूपमिति तद्विदांचक्रुः ॥ ६ ॥

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांच-  
क्रुर्यथानुखलु सोम्येमास्तिन्नो देवताः पुरुषं प्राप्य त्रिवृत्रिवृदेकैका  
भवति तन्मे विजानीहीति ॥ ७ ॥

Whatever appeared red, they knew it to be the colour of Fire; whatever appeared white, they knew it to be the colour of Water; whatever appeared Black, they knew it to be the colour of Earth. (6).

Whatever appeared to be unknown, they knew it to be a combination of these *dévatās*. Now learn, my dear, from me, how, on reaching the man, each of these *dévatās*, becomes tri-partite. (7)

Com.—How did they know? In such objects as the pigeon and the like, which appeared to be something else—what appeared red to those ancient *Brahman-knowers*, they knew it to be the colour of Fire. Similarly what appeared as white, they knew it to be the colour of Water, and the Black to be the colour of the



Earth. In the same manner, whatever happened to be infinitely subtle and not particularly cognised,—they knew this to be a combination—an aggregate—of the same three *dēvatās*. Thus have all the external things, Fire, &c., been known; now, my dear, learn from me, how each of these aforesaid *dēvatās*, on reaching the man—as made up of the head, feet &c., and as being an aggregate of means and consequences—*i.e.* on being connected with man, becomes tri-partite.

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Thus ends the Fourth *Khanda* of *Adhyāya* VI.

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## ADHYA'YA VI.

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### KHANDA V.

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अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं  
भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥

Food when eaten, becomes three-fold; its grossest part becomes feces, its middle part flesh, and its subtlest part mind. (1).

*Com.*—Food when eaten, and digested by the Fire in the stomach, becomes divided into three parts: of the food thus divided, the grossest part is excreted as feces; the middle part—gradually changing from the liquid

condition, ends in becoming flesh; and the subtlest part, reaches upward to the Heart, and thence entering the arteries called the "*Ilitâ*," and thereby bringing into existence the aggregate of the organs of speech &c., finally develops into the mind; *i.e.*, being changed into the form of the mind, it increases the mind. And thus the mind being increased by food, it is material (*lit.* elemental); and not impartite and eternal, as held by the *Vaisêshikas*. Though it will be declared later on that "mind is his divine eye," yet that does not refer to its *eternality*, but only to the fact of its pervading over all the senses and all their objects whether subtle, or near, or far. And we shall explain how the eternality of the mind in comparison to the objects of other senses, is purely *Comparative*, (and not *absolute*); because, it has been distinctly declared that "Being alone is one, without a second."

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं  
भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

Water, when drunk, becomes three-fold : its grossest part becomes urine; its middle part blood and its subtlest part is *Prâna*. (2).

*Com.*—So also water when drunk becomes three-fold : its grossest part being urine, its middle part being blood and its subtlest part becoming *Prâna*, as will be

declared “*Prāna* consists of water as of one who is drinking water, *Prāna* will not be separated.”

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि  
भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

Fire, when eaten, becomes three-fold: its grossest part becomes bone, its middle part marrow and its subtlest part Speech. (3).

*Com.*—Fire when eaten in the shape of oil, butter &c., becomes three-fold; its grossest part becomes bone, its middle part becomes the marrow—the fatty substance encased in the bone; and its subtlest part becomes speech,—it being well known that by eating oil, butter &c., Speech becomes clear, and capable of speaking.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति  
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

‘Thus, my dear, mind consists of Food, *Prāna* of water, and Speech of fire.’ ‘Teach me, again, Sir.’ ‘So be it, my child,’ he said. (4).

*Com.*—Such being the case, my child, “Mind consists of Food, *Prāna* of water, and Speech of Fire.” “But those that eat only food, such as the rat &c., are found to have life and speech; and so also those that live upon water alone, such as the denizens of the

Sea, Fish &c., are found to have mind and speech ; and so too may be inferred the fact that those who live upon mere oils, have life and mind. And then, how is it that mind is said to consist of food only?" This is no discrepancy ; since everything being tri-partite, all the three elements exist in everything. One never eats any un-tripartite food, or drinks any un-tripartite water, or eats any un-tripartite Fire. Hence it is no contradiction of our theory, to find that the rats that eat only food, have speech and life. Having been thus convinced of the truth of the theory, *Svêta'hêtu* said: "Teach me again, Sir"—i.e., explain to me still further by means of fresh examples, the theory that the mind consists of food &c; because, even now, I have not been able to definitely grasp this theory ; for, it is really hard to realise that the food, water and oils falling in the body—which itself is not distinct from fire, water and earth—, develop by means of their subtlest parts, into mind, *Prâna* and speech, without relinquishing their own innate properties." When the son had said this, the father replied: "So be it—just listen to an example, which will show how what you ask is quite possible".

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Thus ends the Fifth *Khanda* of *Adhyâya* VI.

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## ADHYA'YA VI.

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### KHANDA VI.

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दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति त-  
त्सर्पिर्भवति ॥ १ ॥

Of the curd when churned, my dear, that which is subtle rises upwards ; it becomes butter. (1).

*Com.*—Of the curd, when churned, my dear, that which is subtle, gathers up and then rising to the top as cream, becomes butter.

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समु-  
दीषति तन्मनो भवति ॥ २ ॥

In the same manner, my dear, of the food that is eaten, that which is the subtle part rises upwards ; and it becomes mind. (2).

*Com.*—As in the instance cited, so too, my dear, of the food, rice &c., that is eaten,—and which is churned by the fire in the stomach helped by the wind, as if it were by means of a churning rod—that which is the subtle part rises upwards, and becomes mind ; i.e., being joined to the parts of the mind, helps to its growth.

अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीपति स  
प्राणो भवति ॥ ३ ॥

Of the water that is drunk, my dear, that which is the subtle part rises upwards, and becomes *Prāna* (3).

*Com.*—Similarly, of the water that is drunk, that which &c., &c.

तेजसः सोम्याश्यामानस्य योऽणिमा स ऊर्ध्वः समुदीपति सा  
वाग्भवति ॥ ४ ॥

Of the fire that is eaten, my dear, that which is the subtle part rises upwards, and becomes speech. (4)

*Com.*—In the same manner, my dear, of the fire that is eaten, &c., &c.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति  
भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

Thus, my dear, mind consists of food, *Prāna* of water and speech of fire. 'Teach me more Sir.' 'So be it my dear,' said he. (5)

*Com.*—Thus it is only proper as I said, that the mind consists of food, *Prāna* of water and speech of fire. "All this may be right enough as with regard to water and fire; but I have not quite grasped the fact of

the mind consisting of food; therefore, sir, explain to me this fact of the mind consisting of food, by further illustration." The father replied: "So be it."

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Thus ends the Sixth *Khanda* of *Adhyāya*. VI.

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### ADHYA'YA VI.

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### KHANDA VII.

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षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माऽशीः काममपः पि-  
चाऽऽपोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

Man, my dear, is made up of sixteen parts. For fifteen days do not eat anything; drink as much water as you like; since *Prāṇa* consists of water, it will not be cut off, if you drink water. (1).

*Com.*—The subtlest part of the Food eaten, added strength to the mind; and this strength of the mind, increased by the food, is divided into sixteen parts; and it is these that are called the sixteen parts of the man. The man, equipped with the sixteen-fold strength of the mind increased by food, and endowed with the *Jīva* in a body which is an aggregate of means and consequences, is called "one of sixteen parts;" and it is only when this strength exists that

the man can see or hear, or think or understand, or do or know, being capable of all actions ; while on the waning of which, he loses all his capabilities. It will also be explained later on that " It is by the approach of Food, that one sees &c., &c." The capacity of all causes is due to the mind alone. Only such people as are endowed with the strength of mind, are found to be really strong ; as are those people whose food is contemplation,—*food* consisting of everything. Hence the strength of mind brought about by food, constitutes the sixteen parts of the man. And if you want to prove this assertion, do not eat any food for fifteen days, but you may drink as much water as you like ; because if you drink water, your *Prâna* will not be cut off from you, inasmuch as *Prâna* consists of water ; and without the impulse of the cause, the effect cannot stay in its permanent form.

सह पञ्चदशाहानि नाऽऽशाय हैनमुपससाद किं ब्रवीमि भो  
इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभा-  
न्ति भो इति ॥ २ ॥

For fifteen days, he did not eat ; and then he approached him, and said ' Sir, what shall I say ? ' ' The *Riks*, the *Yajus* and the *Samas*.' ' They do not occur to me, Sir.'



*Com.*—Having heard this, with a view to prove the fact of the mind consisting of food, he took no food for fifteen days; on the sixteenth day, he approached his Father, and said to him: ‘well what may I say?’ The Father, replied: ‘Repeat the *Rik*, the *yajus* and the *Sānu*.’ Being thus asked by the Father, he said ‘these *Rik*, &c., do not occur to my mind, Sir.’

त५ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योत-  
मात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव५ सोम्य ते  
षोडशानां कलानामेका कलाऽतिशिष्टा स्यात्तयैतर्हि वेदानानुभव-  
स्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

He said to him: ‘Just as, my dear, of a great lighted fire, if a single coal, of the size of the fire-fly, be left, it would not burn more than that; thus, my dear, of thy sixteen parts, only one part is left; and hence by this thou dost not remember the Vedas. Now eat, then thou wilt understand me.’ (8)

*Com.*—When the son had said this, the father said to him: ‘just listen to what is the cause of your non-remembrance of the Veda. Just as, in the ordinary world, of the fire that has been lighted up by the adding of much fuel, a single coal of the size of a fire-fly may be left in the end, when the fire has gone out; and by means of this coal, it would not burn any more than

its own size; in the same manner, of thy sixteen parts, made up by food, only one part has been left; and hence, by means of this small part, resembling the size of the fire-fly, thou dost not remember the Vedas. Now go and eat, and then thou wilt rightly understand what I say.'

स हाऽऽशाथ हैनमुपससाद त५ह यत्किंच पप्रच्छ सर्व५ह  
प्रतिपेदे ॥ ४ ॥

Then he ate and approached his father. Whatever he asked him he knew it all. (4).

*Com.*—Then, he went and took his food; and again approached his father, with a desire to listen to his teachings. And when he had gone near him, whatever of the *lik*, &c., the father asked him,—either the repeating of words or the explanation of passages—, he knew them all.

त५होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं  
परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत्  
॥ ५ ॥

He said to him: 'just as, my dear, of a great lighted fire, if a single coal, of the size of a fire-fly, is left, if people blaze it up by adding grass to it, it would burn much more.' (5).

*Com.*—The father said to him: 'Just as &c.,—as before. If people blaze up the single remaining coal, of the size of the fire-fly, by adding grasses to it, then the blazing coal would burn much more than before.'

एव॑ सोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टाऽभूत्सा-  
 ऽग्नेनोपसमाहिता प्राज्वाली तथैतर्हि वेदाननुभवस्य नमय॑ हि सो-  
 म्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्वास्य विजज्ञाविति  
 विजज्ञाविति ॥ ६ ॥

Thus, my dear, of the sixteen parts, only one part was left to thee; and that being lighted up with food, blazed up; and by that, thou rememberest the Vedas. That the mind consists of food, *Prâna* of water, and speech of fire, he understood—*yea he understood it.* (6).

*Com.*—In the same manner, my dear, of the sixteen parts of thy power, only one was left to thee—when thou didst not eat for fifteen days; and this part being lighted up by the Food that thou hast taken, has blazed up. The long vowel being a peculiar *vedic* form. Another reading is '*Prâjvâlit*'; the meaning being that being lighted up, it blazed up of itself; and it is, by means of this blazing part, that thou now rememberest the Vedas. Thus, both by negative and positive illustrations,

has it been shown that the mind consists of food ; hence he sums up : 'The mind consists of food &c.,'—the meaning being that all these facts have been proved. This fact of the mind &c., consisting of food &c., as explained by the father, *Śrēṭahētu* understood. The repetition is meant to point out the close of the section on tri-partition.

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Thus ends the Seventh *Khanda* of *Adhyāya*. VI.

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## ADHYA'YA VI.

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### KHANDA VIII.

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उद्दालको हाऽऽरुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेन५ स्वपितीत्याचक्षते स्व ५ ह्यपीतो भवति ॥ १ ॥

*Uddālaka*, the grandson of *Aruna*, said to his son *Śrēṭahētu* : "learn from me, my dear, the true nature of sleep ; when a man is said to sleep, then, my dear, is he united with pure Being and gone to his own. Hence people say : 'he sleeps (*svapiti*) since he is gone to his own'.

*Com.*—It has been understood that the mind consisting of food, has become joined to *Prāna* and speech, consisting of water and fire respectively,—the mind being that, wherein the supreme Deity entered by its *Jiva* self, just as the man enters into the mirror by his reflection, and the sun &c., in the water. And that, consisting of which and resting on which, the human Self becomes fitted for thinking, seeing, hearing &c.,—when that substratum ceases, then alone does It reach the positive form of the Deity; as has been explained in another *Sruti*: “As if thinking and sporting, endowed with Intelligence, having become sleep, transcend the world,—that verily is the Self, *Brahman*, consisting of knowledge, of mind, &c.,” and also, ‘by sleep the body &c.,’ ‘while living, the *Prana*’ and so forth.” And when the mind has ceased, it is through this cessation that the human Self residing in the mind, and having come to be known by the name of mind, becomes free from all attachment to the object of sense, and then returns to the supreme Deity; and it is this Return that *Uddālaka* wishes to explain to his son; and with this view, he said to him: ‘*Svapnaṅta*’ may be explained as the middle portion of dream-vision, *i.e.*, deep sleep; or, it may be explained as the true nature of sleep—that too comes to be deep sleep only, because of the assertion he is gone to his own;

for, apart from deep sleep nowhere else do the knowers of *Brahman* declare the *Jiva* to have gone to his own; just as, on the removal of the mirror, the reflection of the man in the mirror, reverts to the man himself,—in the same manner, on the cessation of the mind, the supreme Deity that had entered in the shape of the reflection of Intelligence, as the *Jiva* self, for the purpose of the differentiation of names and forms, reverts to Its own Self, having renounced its form of the *Jiva*, as denoted by the name mind. Therefore it appears that the word '*Svapnānta*' means deep sleep; that sleep, during which one dreams, is connected with pleasure and pain; as such, it is the effect of virtue and vice, as it is well-known that it is virtue and vice alone that bring about pleasure and pain; and the capability of virtue and vice also, to bring about such effects as pleasure and pain &c., is due only to the impulse of ignorance; hence, dreamy sleep is connected with all the effects of ignorance, which are the seeds of birth and rebirth; and as such, during this, one does not return "to his own,"—"not followed by virtue, not followed by vice, passed beyond all the sorrows of heart, is he,"—"this is his freedom, this his supreme Bliss"—say the *Śrutis*. It is now explained that I will show to you the real form of the Deity, free from the taint of human life, as found during deep sleep: "Learn from me, as

I explain, the true nature of sleep," *i.e.*, understand it clearly. "But, when is there *deep sleep*?" When, at which time, the man is said to sleep—*i.e.*, when people say 'you sleep,' the meaning being that the name "sleeping" is only indirect—, then, at that time, he is united—becomes identified with—Pure Being, the Deity spoken of here. That is to say, having renounced the human form, as brought about by contact with Mind &c., through Its entrance thereinto, It reverts to Its Own pristine form of True Pure Being and it is on account of this that people say "he sleeps" (*Svapiti*); since during the time he is "gone to his own Self"; that is to say, even ordinary talk points to Its return to Its own self. "How could the *return to self* be known to ordinary people?" Because, people say, that sleep is brought about by hard labour during the waking state. During the waking state, one becomes tired through an experience of various troubles in the shape of pleasures and pains brought about by virtue and vice; and then there follows a cessation of the over-worked organs from their activities,—as says the *Sruti* "Speech retires, Vision retires," and "Speech is with-held, Vision is with-held, Condition is with-held the Mind is with-held &c."—all the senses having been drawn in by the *Prāna*, which alone lies awake in the nest of the Body; and then it is that for the

purpose of shaking off the fatigue, the human Self returns to its own Self, the Deity. Inasmuch as the fatigue could not be shaken off by any other means than the rest within its own Self, it is only proper that people should say "he is gone to his own." Since it is seen in the ordinary world, that when people are suffering from diseases, like the fever &c., when they are free from the disease, they rest within their own houses. So would the case be in the present instance also; as also declared by the *Sruti* "just as the kite, or the *suparna*, having flown along, becomes tired &c., &c., &c."

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वाऽन्यत्राऽऽयतन-  
मलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दि-  
शं पतित्वाऽन्यत्राऽऽयतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धन-  
हि सोम्य मन इति ॥ २ ॥

Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the place to which it is fastened;—so also the mind, my dear, flying in various directions and finding no resting place elsewhere, settles down at *Prāna*; because, my dear, the mind is fastened to *Prāna*.



*Com.*—In support of the above there is this example. As a bird, fastened by means of a string, to the hand of the bird-catcher,—wishing to be free from the bondage,—flies in various directions; but not finding any resting place anywhere else, save the hand to which it is bound, returns and settles down to the hand to which it is fastened; exactly in the same manner, also the “mind,”—spoken of here as made up of sixteen parts, and increased by means of Food,—by which, here, is indicated the *human soul that has entered into the mind*, just like the “creaking of the bedsteads.” The meaning of the sentence thus being that the human soul as limited by the mind, flies about in various directions, in the shape of pleasure and pain, actuated by desires and actions based on Ignorance, during the waking and dreaming states,—i.e., experiences all these joys and sorrows, and not finding any other resting place, save the self of Pure Being, settles down at “*Prāna*”—by “*Prāna*” being meant the supreme Deity of Being, as being the substratum of all causes and effects; as says the *Sruti* “The *Prāna* of *Prāna*, with *Prāna* for his body, of form effulgent &c.” The soul settles down in the Supreme Being. Because the mind is fastened to *Prāna*—i.e., the mind being the substratum of the Deity pointed to by *Prāna*;—the mind indicates the human soul.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिपति  
 नामाऽऽप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय  
 इत्येवं . तदप आचक्षतेऽशनायेति तत्रैतच्छुद्धमुत्पतितं सोम्य  
 विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

Learn from me, my dear, what Hunger and Thirst are. When the man is to be desirous of eating, water is carrying away whatever has been eaten by him ; hence, just as they speak of the *cow-carrier*, the *horse-carrier* and the *man-carrier*, so they speak of water as *food-carrier*. Therefore know this offshoot, my son, to have sprouted out ; it could not be without a root ; (3).

*Com.*—Having shown to the son the fact of the true form of the human soul being the root of the universe, by means of the name '*Svapiti*',—he now proceeds to show the same by a series of causes and effects, beginning with Food. "Learn from me of Hunger and Thirst"—i.e., learn from me what the true nature of these is. At the time that the man is said to be desirous of eating, why is the man said to be so ? Because, at that time, whatever solid food had been eaten by the man, and whatever liquid has been drunk by him, all this is liquified by water, and "carried away"—i.e., all the food is digested. Then is the man said to be "*hungry*," which applies to the man, only secondarily.

It is a well-known fact that all creatures wish to eat, only when what they have eaten has been digested. Therefore since water *carries away* the food, it is known as "*asanāya*" (food-carrier); just as the cow-herd that carries the cow is called the *cow-carrier*, and the groom is called the *horse-carrier*, and the leader of men is called the *man-carrier*, a king or the general of an army. So people call water, the *food-carrier* (deleting the *visarga* from the end). Such being the case, this Body, made up of the food digested into the form of the various substances of the body, is like the offshoot of a *Vata* seed; and as being an "offshoot," an effect, called the "Body," it must be known to have sprouted out, like the offshoot of the *Vata*. But what is to be understood from this? Simply this—that being an offshoot it cannot be without a root. Being thus addressed, *Svetaketu* said what follows.

तस्य क मूलं स्यादन्यत्रानादेवमेव खलु सोम्यान्नेन शुङ्गेना-  
पो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सो-  
म्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदा-  
यतनाः सत्प्रतिष्ठाः ॥ ४ ॥

And where could its root be, except in food? In the same manner, my dear, from food as an offshoot, infer water as its root; from water as an offshoot;

infer fire as its root; and from fire as an offshoot, infer the Being as its root. All these creatures, my dear, have their root in Being, they reside in Being, and rest in Being. (4).

*Com.*—If this body is an offshoot, like that of the *Vata*, and has a root,—what is its root? Being thus asked by his son, the father replied: 'Where could its root be, save in food, *i.e.*, it has its root in food.' How? 'The food that is eaten is liquified by water and digested by the inner fire, changes into the different humours in the body; from the humour proceeds blood, from blood flesh, from flesh fat, from fat the bones, from the bones marrow, and from marrow the semen. Similarly the food eaten by women gradually develops from the humours to the ovule. And it is by the conjunction of these two, ovule and semen,—as daily added to, by means of the food that is eaten—is the offshoot of the body made up, just like the wall made up of daily accumulations of clay put over it. Now the root, from which the body grows out as an offshoot, having a beginning and being perishable, must also have a root; and with a view to this, it is added. Just as the body has its root in food, so too from the food, as an effect, infer the existence of its cause in water. Water too having a beginning and end, is also like an offshoot; hence, from water as the effect infer its cause in fire. Fire too having a beginning

and end is an offshoot; and from fire as the effect, infer its cause in Being, the True, the one without a second,—wherein are attributed all modifications, which are unreal, being mere names based on words; just as as the character of the snake is attributed to the rope. Hence, That is the root of the Universe; and all these creatures—moveable and immoveable—have their root in Being; and not only have they their root in Being, but during their continuance too, they reside in Being,—as apart from the clay, the jar has no existence; therefore like the clay, the Being being the root of the creatures, they are said to reside in Being. And in the end too, they rest in Being—i.e., they end or become resolved into Being.

अथ यन्नैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते त-  
द्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति  
तत्रैतदेव शुक्लमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्यतीति

॥ ९ ॥

When the man is said to be desirous of drinking, then Fire is carrying away what has been drunk by him. Hence, just as they speak of the *cow-carrier*, the *horse-carrier*, the *man-carrier*, so they speak of Fire as the *water-carrier*. Thus, my dear, know this offshoot to have sprouted out; it cannot be without a root. (७).

*Com.*—It is now explained how the fact of Being being the root is to be followed up from water as an offshoot. When a man is said to be desirous of drinking,—this too applying to the Man only secondarily, like the name 'Hungry.' The water, which carries away the liquified food, wets the offshoot of the body, and would thereby render it dull through an excess of water, if the water were not dried up by fire. And so when the water has all been dried up by the fire, and assimilated in the body, then the man wishes to drink, and is said to be *thirsty*. Then, fire is carrying away the water that has been drunk,—i.e., modifies it into the Blood and Life in the body. And just as they speak of the *cow-carrier* &c., as before, so is fire called the *water-carrier*, the form *udanya* being a Vedic form. Of water too, this body is the offshoot and none else. The rest as before.

तस्य क मूलं स्यादन्यत्राद्भयोऽद्विः सोम्य शुद्धेन तेजो मूल-  
मन्विच्छ तेजसा सोम्य शुद्धेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः  
सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठा यथा नु खलु सोम्येमास्तिष्ठो  
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भ-  
वत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्रा-  
णस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

And where could its root be, except in water? From water as an offshoot, infer fire as its root; from fire as an offshoot, infer Being as its root. All these creatures, my dear, have their root in Being, they reside in Being; they rest in Being. And how each of these three deities, on reaching Man, become tri-partite, has been explained before. When, my dear, the man departs from hence, his speech merges in mind, the mind in *Prāna*, the *Prāna* in fire, and the fire in the Highest Deity. (6).

*Com.*—From the force of the meaning it appears that of fire too, this body is an offshoot. Then, from the body as an offshoot we infer water as its root, From water as the offshoot we infer fire as its root. From fire as the offshoot, we infer Pure Being as its root. Thus then, of the offshoot in the shape of the body, consisting of fire, water and food—which is a mere name based upon words,—the root is the highest Truth, Pure Being, fearless, and free from bothers; and infer this as the root. Having thus explained this to his son, by means of the well-known facts of Hunger and Thirst, he points out that whatever else has got to be explained in this section,—with regard to the fact of fire, water and food, as used up by the man, making up the offshoot of the body, which is an aggregate of causes and effects, without intermixing,—has already

been explained above. How each of these three deities, fire, water and food, becomes tri-partite, on reaching man, has already been explained—*vide* “food when eaten becomes three-fold,” &c.; where, it has been explained how the middle substances of the food &c., that are eaten go to make up the body, which consists of seven substances;—the middle substances making up the flesh, blood, marrow and bone and the subtlest substances making up the mind, *Prāna*, speech, which constitute the inner organ of the body; as declared above, “It becomes the mind, it becomes *Prāna*, it becomes speech.” Now when the body is broken up, this aggregate of *Prāna* and the organs, controlled by the human soul go over to another body; and the method of this transference is this: “when the man departs from hence, speech merges in the mind”—*i.e.*, is gathered up in the mind; when the relations say “He speaks not”; because the function of speech is preceded by the mind, as declared in the *Sruti* “Whatever one thinks in the mind, that he speaks.” So when speech has become merged in mind, the mind continues to exist by the simple function of *thinking*, when mind is also taken up, it merges in *Prāna* as during deep sleep, when the relatives surrounding the man say “He knows not.” When *Prāna* too rises up in the up-breathing—taking up within itself all the external organs—throws away the



hands and feet &c., (as explained in the section on "*Samvarga*"), pierces through the vital points of the body, and then becomes finally merged in Fire; when the relatives say "he moves not"; and then doubting as to whether the man is living or dead, they feel the body, and finding it warm, they say "he is warm, he is living". Then at last the Fire is also taken up, and this merges into the Highest Deity. In this manner, when mind has become merged into its root, the human soul resident therein, becomes withdrawn by the withdrawing of the means of his existence; and if It is withdrawn, intent upon the True, then It reaches Pure Being and does not migrate into another body, like one rising from sleep. Just as in the ordinary world one who having somehow gone to a place full of dangers, returns to a safe place, so, does the Soul return to Being. While if it be ignorant of the Self, rising from the same root—like one rising from deep sleep—after death, again enters into the meshes of the physical body. The root being that rising from which the Soul enters into the body.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-  
मसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
म्येति होवाच ॥ ७ ॥

'Now, that which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True; That thou art, O *Svetaketu*.' 'Please, Sir, explain to me further.' 'So be it, my dear,' said he. (7).

*Oom*.—The subtle essence, that has been described as "Being," the root of the Universe,—in That, has all this its Self; that is, everything has its self in this Self alone; and not any other, belonging to the world; as declared in the *Sruti*: "apart from this, there is no seer, no hearer &c." And that in which all this has its Self, is what is called "Being," the cause of the Universe, the True, the Supreme Being. Hence that is the self—of the Universe—in *Its counterpart*, which is of Its nature and is real; the simple word "*A'tma*" without qualifications being directly denotative of the counter-Self, like any ordinary word "cow." Therefore "That thou art, *Svetaketu*", Being thus convinced by the father, the son said again: "Explain this to me further, sir"—i.e., I am not yet quite sure of what you say, seeing that every day all creatures, during deep sleep, reaching Pure Being do not know that they have reached the Being; therefore please explain it to me by further illustrations. The father replied 'so be it.'

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Thus ends the Eighth *Khanda* of *Adhyāya* VI.

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## ADHYA'YA VI.

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### KHANDA IX.

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यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां  
रसान्समवहारमेकतां रसं गमयन्ति ॥ १ ॥

Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juice to one form. (1).

*Com.*—You ask 'how is it that people every day reaching Pure Being, do not know that they have reached the Being? Well, just listen to the following examples: just as, in the ordinary world, the honey-bees, 'make honey'—How?—"by collecting together the juices of trees scattered in various directions and then reducing them to the single form of honey."

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमध्याहं  
वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य  
न विदुः सति संपद्यामह इति ॥ २ ॥

And as those juices have no discrimination as '*I am the juice of this tree, I am the juice of that tree*'; in the same manner, my dear, all these creatures,

having reached the Being, do not know that they have reached the Being. (2).

*Com.*—Those juices, reduced to the single form of honey, have no discrimination in the honey, as that 'I am the juice of the jack-tree' or 'I am the juice of the mango-tree',—as there is among men, when there is vast concourse of people, each of them knows himself to be the son or the nephew of some other man, and thus recognising themselves they do not become mixed up; but there is no such discrimination among the juices of various trees—even though some of them are sweet, some sour, some bitter, and so on,—when they have all been reduced to honey; and in that condition, they can no longer be distinguished as *sweet, sour &c.* Exactly in the same manner, though all these creatures daily reach Pure Being during deep sleep, yet they are never conscious of having reached the Being.

त इह व्याघ्रो वा सिं॒हो वा वृ॒को वा वरा॒हो वा की॒टो वा  
प॒त॒ङ्गो वा द॒क्षो वा म॒श॒को वा यद्य॒द्भव॑न्ति तदाभव॑न्ति ॥ ३ ॥

And whatever these creatures are here,—a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (3).

*Com.*—And because they reach Pure Being, without being conscious of their own selves being of the nature

of the Being ; therefore whatever they are in this world—i.e., to whatever species they may have been delegated in accordance with their own past deeds,—they become impressed with the notions “I am a tiger,” “I am a lion &c” ; and hence even though they enter into Pure Being, yet they again become the same animals, on their return from the Being,—becoming either a tiger, or a lion, or a wolf, or a boar, or a worm or an insect, or a gnat, or a mosquito, becoming exactly what they were before. That is to say, they become the same thing again and again—the impression left upon the worldly creature being never effaced therefrom, as declared in another *sruti*: “Births are in accordance with knowledge.”

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा त-  
त्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयद्विति तथा  
सोम्येति होवाच ॥ ४ ॥

‘That which is the subtle essence,—in That, has all this its Self ; That is the Self ; That is the True ; That thou art, O *Svetaketu*’ ; ‘explain to me further, sir’ ; ‘so he it, my dear,’ he said. (4)

*Com.*—That, entering into which the creatures come again, and that subtle essence of true Self, entering which those attached to truth, do not return,—in That

all this has its self &c., as explained before. "Just as in the world, one who is asleep in his house rises and goes to another village, knows that he has come away from his own home,—why should not the creatures, in the same manner, be conscious of the fact of their having come from Pure Being?" 'Explain this to me further, Sir'; the father replied: 'so be it.'

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Thus ends the Ninth *Khanda* of *Adhyâya* VI.

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## ADHYA'YA VI.

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### KHANDA X.

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इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पृथीच्यस्ताः  
समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न  
विदुरियमहमस्मीयमहमस्मीति ॥ १. ॥

These rivers, my dear, run along; the eastern ones to the east, and the western ones to the west; from the sea, they go to the sea, and they become the sea. And just as these rivers while there, do not know I am this river or that. (1).

*Com.*—Listen to an illustration. These rivers—run along; the eastern ones, the Ganga &c., running to the east; and the western ones, the Indus &c., running

to the west ; from the sea—i.e., water is taken up by clouds from the sea, and then rained down as these rivers, and then they go to the sea and they become indeed the sea itself. And just as these rivers do not know 'I am Ganga,' 'I am Yamuna,' &c.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः  
सत आगच्छामह इति त इह व्याघ्रो वा सिं० हो वा वृको वा  
वराहो वा कीटो वा पतङ्गो वा द० शो वा मशको वा यद्यद्भव-  
न्ति तदाभवन्ति ॥ २ ॥

सय एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वम-  
सि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्ये-  
ति होवाच ॥ ३ ॥

In the same manner, my dear, all these creatures, coming from Pure Being, do not know that they are coming from Being. Whatever they are here, whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito,—that they become again. (2).

'That which is the subtle essence,—in That, has all this its Self. That is the Self ; That is the True ; That thou art, O Svetaketu.' 'Explain to me further, Sir.' 'Be it so' said he. (3).

*Com.*—In the same manner, my dear, all these creatures coming from the Being, reaching which, they were not conscious of having reached It—do not know that they have come from the Being. “And whatever they are here &c”—as before. “In the world we have seen that in the water, the various modifications, in the shape of ripples, waves, foam, bubbles and the like, rise up and then disappear in the water becoming destroyed, while the human egos are not destroyed even though every day during deep sleep, at death and at the universal dissolution, they are merged in their cause, Pure Being.” ‘How is that? Please explain this to me, sir, by further illustrations.’ Thus requested, the father said, “so be it.”

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Thus ends the Tenth *Khanda* of *Adhyāya*. VI.

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## ADHYA'YA VI.

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### KHANDA XI.

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अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन्स्त्रवेद्यो म-  
ध्येऽभ्याह्न्याज्जीवन्स्त्रवेद्योऽग्रेऽभ्याह्न्याज्जीवन्स्त्रवेत्स एष जीवेनाऽऽ-  
त्मनाऽनुग्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥

Of this large tree, my child, if some one were to strike at the root, it would bleed, but live ; if one were to strike it in the middle, it would bleed, but live ; if one were to strike it at the top, it would bleed, but live. Pervaded by the living Self, it stands firm, drinking in nourishment and rejoicing. (1).

*Com.*—Well, my dear, listen to an illustration : of this tree, large and full of many branches, standing before us,—(pointing to the tree)—, if one were to strike at the root with an axe but once, it would not dry up but continue to live, though a little of its sap will ooze out. Similarly if one were to strike in the middle, or at the top, it would live, though bleed. This tree, at present, is pervaded by the living Self, and hence stands firm, drinking in the sap of the earth and other nourishment by means of its roots, and rejoicing.

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां  
जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति  
सर्वः शुष्यत्येवमेव खलु सोम्य विद्महि होवाच ॥ २ ॥

But if the life leaves one of its branches, the branch withers ; if it leaves the second, the second withers ; if it leaves the third, it withers ; and if it leaves the whole tree, the whole tree withers. Understand this to be similar, my son. (2).

Com.—If the life takes away its presence from one of its branches, struck by disease or by an axe, then that branch withers. The life permeates speech, mind, *Prāna* and the organs, and when these are withdrawn, life is also withdrawn. It is only when the living Self together with *Prāna*, eats and drinks, that what it eats and drinks becomes the sap which goes to add to the growth of the living body of the tree ; and which thus becomes the mark of the presence of the living self in the tree. By food and drink alone does the living Self stay in the body ; and these foods and drinks depend upon the living Self. And when some action presents itself which leads to the disjunction of a certain member of the whole, member of the body, then the living Self withdraws itself from its branch ; and then that branch withers. Inas-

much as the existence of the sap depended upon that of the living Self, it ceased to enliven the branch, when the living Self withdrew itself from it; and on the cessation of the sap, the branch withers. Similarly when the living Self leaves the whole tree, then, the whole tree withers. The tree is known to be living, by the continuation of the processes of the flowing and sucking of the sap; and from the *Sruti* illustration, it follows that trees are also endowed with consciousness; and hence, the text distinctly points out that the theory of the *Bauddhās* and *Vaisdshikas*—that trees are insentient is without any substratum of truth.

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य ए-  
षोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो  
इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच

॥ ३ ॥

‘Being left by the living Self, this dies; the living Self does not die. That which is the subtle essence,—in That, has all this its Self; That is the Self; That is the True. That thou art, O *Svetaketu*.’ ‘Explain this to me further, Sir.’ ‘So be it,’ Said he. (3).

*Com.*—Just as in the instance cited, the tree, while endowed with the living Self, and having the actions

of taking in sap &c., is said to be *alive*; and it dies when left by the living Self; understand the same with regard to the case of man. Bereft of the living Self, this Body dies, while the living Self dies not; because we find that when a man has fallen asleep leaving some work unfinished, when he wakes up, he remembers that he had left the work unfinished; and also just because creatures are born, they immediately evince a desire to suck the breast, and terror &c., therefore it follows that they remember the sucking of the breast, and the pains experienced in the previous birth; and thirdly because such vedic actions as the *Agnihotra* &c., have a purpose, the living Self cannot be said to die. "That which is the subtle essence &c.,"—as before. "How does this gross universe, consisting of the earth &c., with Names and Forms duly differentiated, proceed from the extremely subtle Pure Being, devoid of all Name and Form? Please explain this to me by means of an illustration. Being thus requested, the father said—"So be it."

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Thus ends the Eleventh *Khanda* of *Adhyâya*. VI.

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## ADHYA'YA VI.

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### KHANDA XII.

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न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्वीति भिन्नं भगव  
इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भि-  
न्द्वीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन भगव इति

॥ १ ॥

‘Bring a fruit of that *Nyagrodha* tree.’ ‘Here it is sir.’  
‘Break it;’ ‘It is broken sir;’ ‘What dost thou see there?’  
‘These extremely small seeds, sir.’ ‘Break one of these,  
my dear.’ ‘It is broken, sir.’ ‘What dost thou see there?’  
‘Nothing, sir’ (1).

*Com.*—If you want to see how this is, bring a fruit  
of this large *Nyagrodha* tree. Being told this, he brought  
the fruit, and showed it to his father. ‘Here it is.’ The  
father said: ‘Break it open.’ The other said, ‘It is  
broken.’ The father said to him: ‘What dost thou see  
there?’ He replied: ‘These extremely small seeds  
I see, sir.’ ‘Break open one of this, my dear.’ He said,  
‘It is broken sir.’ ‘If the seed is broken, what dost  
thou see inside the seed?’ He replied, ‘I see nothing sir.’

त५ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै  
सोम्यैषोऽणिम एव महान्यग्रोधस्तिष्ठति श्रद्धस्व सोम्येति ॥ २ ॥

He said to him : ' My child, the subtle essence which thou dost not see,—it is from that subtle essence that this large *Nyagrodha* tree grows up. Believe me, my son.' (2).

*Com.*—Then the father said to the son : " On breaking the seed of the *Vatu*, thou dost not see the subtle essence; but it is there all the same ; and it is from that subtle essence that this large tree, supplied with all these, large trunk, branches, twigs, leaves and fruits was produced and grows up. The prefix *Ut* has to be supplied to the verb "*Tishthati*." Believe me, my son, that in the same manner does the gross universe with all Names and Forms differentiated, proceeds from the subtle essence of Pure Being. Though the subject has been established by means of arguments and valid authorities, still people's minds being entirely taken up with gross external objects, any clear conception of subtle ultimate truths is almost impossible without proper faith ; hence he adds " Believe me." When there is faith, the mind can be easily concentrated on the subject to be understood ; and then the understanding quickly follows. ' I had mind elsewhere ' as declared in other *Srutis*.

स य एषोऽणिमैतदात्म्यामिदं सर्वं तत्सत्यं स आत्मा तत्त्व-  
मसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
म्येति होवाच ॥ ३ ॥

‘That which is the subtle essence,—in That, has all this its essence ; That is the True ; That is the Self ; That thou art, O *Svetaketu*.’ ‘Explain this to me further, sir.’ ‘So be it’ said he. (3).

*Com.*—“That which is &c.”—as before. ‘If the Pure Being is the root of the universe, wherefore is it not perceived. Explain this to me by an illustration.’ The father said : ‘so be it.’

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Thus ends the Twelfth *Khanda* of *Adhyâya* VI.

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## ADHYA'YA VI.

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### KHANDA XIII.

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लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा  
चकार तं होवाच यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति त-  
द्भावमृश्य न विवेद ॥ १ ॥

‘Having put this salt in water, come to me in the morning?’ He did so. The father said to him : ‘Bring the salt, my dear, which you put in the water, last

night. Having looked for it, he found it not, as it  
 १ had melted. (1).

*Com.*—Though an object exists, it is not seen, though it is perceived by other means—as you will see by the following example. If you wish to see it for yourself, throw this lump of salt into water, and come to me to-morrow morning. With a view to examine what the father had said, he did as he was told. The next day, the father told him : ‘ Bring the salt which you threw into the water last night.’ With a view to bring that salt, he looked for it in the water, did not find it, because it was melted and was hidden in the water, though existing there all the time.

× यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति म-  
 ध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवण-  
 मित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्सं-  
 र्वतते तश्चोवाचान्न वाव किल सत्सोम्य न निभालयसेऽत्रैव कि-  
 लेति ॥ २ ॥

‘ My child, taste it from the surface ; how is it ?’  
 ‘ It is salt.’ ‘ Taste it from the middle ; how is it ?’ It  
 is salt.’ ‘ Taste it from the bottom ; how is it ?’ ‘ It is  
 salt.’ ‘ Throw this away, and come to me.’ He did  
 so ; ‘ it exists for ever.’ Then the father said to him.



‘ Here also, forsooth, thou dost not perceive the Pure Being ; but there It is indeed.’ (2).

*Com.*—Though you do not see the melted salt and though you do not feel the lump by your hand, yet it exists in the water all the same, and is perceived by other means. And in order to convince the son of the truth of this, he said to him : ‘ Taste this water from the surface ’ and when the son had done this, he asked : ‘ How do you find it ? ’ The other replied. ‘ It tastes like salt.’ ‘ Take the water from the middle and taste it ; how do you find it ? ’ ‘ It is salt.’ So too ‘ take the water from the bottom, and taste it ; how do you find it ? ’ ‘ It is salt.’ Leave off that water, wash your mouth, and come to me. The son threw away the salt and came to his father, saying ‘ the salt is ever there ’—*i.e.*, ‘ it exists there ever and always.’ When he had said this, the father said to him : ‘ Just as this salt was perceived at first by sight as well as by touch, but when melted in the water it ceased to be perceived by these two, though it existed there all the same, as perceived by the sense of taste ; in the same manner, in this offshoot of the Body, as made up of fire, water and food, thou dost not perceive the Pure Being, which is the cause of the offshoot of the body, just like the seed of the *vata* tree—“ *Vāva kila* ” being indeclinables are meant to show that the sentence

forms part of the instruction imparted by the Teacher to his disciple. Just as in this water, though the salt was not perceived by sight and touch, and yet thou didst perceive it by taste, so too, in the Body, thou wilt perceive the Pure Being by other means, just like the subtle essence of the salt.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

'That which is this subtle essence,—in That, has all this its self; That is the True; That is the Self; That thou art, O *Svetaketu* ' 'Please explain this to me further, sir?' 'So be it,' he said. (3).

*Com.*—"That which is &c."—as before. 'If like the subtle essence of salt, Pure Being as the cause of the Universe, is capable of being perceived by other means, though It is not perceived by the senses, by the perception of which I would have my ends fulfilled, and without the perception whereof, I would have them ever unfulfilled;—what is the means of perceiving This? Explain that to me please, still further, by means of an illustration.' Thus requested, the father said: 'So be it.'

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Thus ends the Thirteenth *Khanda* of *Adhyāya VI*.

# ADHYA'YA VI.

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## KHANDA XIV

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यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽति-  
जने विसृजेत्स यथा तत्र प्राङ्मोदङ्काऽधराङ्का प्रत्यङ्का प्रध्मायीताभि  
नद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

Just as, my dear, some one, having brought away a person, from the *Gandhâras*, with his eyes covered, might then leave him in a place where there are no human beings; and as that person would shout towards the east or the north, or the south or the west, *I have been brought here with my eyes covered and left with my eyes covered.* (1).

*Com.*—Just as in the world, my dear, some thief might lead a person, with his eyes covered, from a village, and might leave him, with eyes covered and hands bound, in a forest or in a place where there are no human beings; and this person, not being able to distinguish the quarters, might turn to the east or to the west or to the north or to the south, and shout out: "With my eyes covered have I been brought away

from the *Gandhāras*, by thieves, and have been left here with my eyes still covered."

तस्य यथाभिनहने प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दि-  
शं व्रजेति स ग्रमाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसंप-  
द्येत्तैवमेवेहाऽऽचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न वि-  
मोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

And as thereupon some one might loosen his bandage and tell him—*the Gandhāra is in this direction go this way*,—whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at *Gandhāra*. In the same manner does one, who has a Teacher, know ; and for him the delay is only so long as he is not liberated ; and then he will reach perfection. (2).

*Com.*—And just as some sympathetic person may hear his cry and loosening his bandage, may tell him "*Gandhāra* is to the north from here, go in this direction" ; and he, having his bandage removed by the sympathetic person, goes along asking his way from village to village, being duly informed—*i.e.*, having been rightly advised—and capable of judging for himself,—*i.e.*, capable of understanding the road pointed out by the people for reaching his own village—reaches *Gandhāra*, and no other place, like some

foolish person, anxious to see other places; just as in the example cited, the person is carried away by thieves from his own country, *Gandhrâa*, with his eyes covered and hence unable to discriminate the direction of his place, being troubled by hunger and thirst,—and is carried away into a forest, full of all sorts of dangers in the shape of tigers, robbers and the like, crying in his sore trouble, waits for the loosening of his bandage; and being found in this position by some sympathetic person, who removes his bandage and points out the way to his country, whereby he reaches his place and is happy;—exactly in the same manner, the ego is carried away by thieves in the shape of virtue, vice, &c., from Pure Being, the Self of the Universe, into the forest of the Body,—consisting of fire, water and food, filled with wind, bile, phlegm, blood, fat, flesh, bone marrow, semen, worms, urine and feces, and full of all sorts of pairs of opposites, like heat and cold,—having his eyes bandaged by delusion,—fastened by the noose of a longing for wife, son, friend, cattle relatives and other visible and invisible objects of sense,—shouting out in thousand such exclamations, as that, “This am I, this is my son, these my relations, I am suffering pain, and feeling pleasure, I am in delusion, I am learned, I am ignorant, I am righteous, I have many relations, I am born, I am born, I am dead, I am old,

my son is born, my riches have been destroyed, Ah ! I am done for ! How shall I live ! what shall be my fate ! what my protection !” ;—and then by some stroke of good fortune due to some of his past good deeds, he finds a sympathetic person, knowing the true Self *Brahman*, and having his own bandage removed, and as such resting in *Brahman* ; and this kindly person shows him the way of recognising the discrepancies in this world, when the ego loses all affection for worldly objects, having the bandage of illusion removed by means of such exhortations as—“ you are not of the world, the son &c., do not belong to you, you are Pure Being, that Thou art &c., &c.” finally, reaches the True Self of Being, like the inhabitant of *Gandhâra*, and becomes happy and peaceful. This is the meaning sought to be conveyed by the declaration “ one who has a Teacher knows” ; and for this person, with a Teacher, the delay in reaching the True Self is only so long as he is not liberated. “ *Vimokshyê* ” in the first person, is to be taken as third person ; because such is the force of the meaning. That is to say, until the body, reared up by his past deeds, falls off, on the exhaustion of the impressions of these deeds by experience. “ Then he will reach perfection.” “ *Sampatsyê* ”, as before, being taken as “ *Sampatsyâtê*.” In fact there is no difference of time between the

reaching of True Self and the reaching of perfection ; and as such the word " *atha* " (then) does not signify sequence.

" Just as the reaching of True Self and the falling off of the body do not follow immediately after the knowledge of Pure Being,—because of the remnant of the tendencies of past deeds,—in the same manner there may yet be certain deeds of the life prior to the accomplishment of knowledge, left unfructified ; for the fruition of which, there may be yet another body to come into existence, even after the present body falls off. And further, even after knowledge has been attained, the person will be performing actions that are enjoined, as well as those that are prohibited ; and for the experiencing of the effects of these actions too, another body will have to be brought about ; then too will follow further actions, and so on ; knowledge at last coming to be of no use, since the fruition of actions is irresistible. If it be urged that for one who has obtained knowledge, all actions fall off, and simultaneously with the appearance of knowledge it leads to the attainment of the True, when Liberation directly follows, and the body falls off,—then, in that case, there is no place for the Teacher ; and then, there can be, no meaning to the sentence 'one having a Teacher knows', and also the

possibility of an absence of liberation, even after knowledge has been obtained; or it may come to this, that, like the advice with regard to the way leading to a certain place, knowledge too may not be absolute as to its result.

This cannot be; because with regard to actions, there is a difference as to their being already turned towards fruition or otherwise. It has been said that certain actions that have not begun fruition being yet left unfructified, another body will have to come about, for the experiencing of the results of the actions. But this is not correct; because for the knowing one, 'the delay is only so long &c.' as declared by the authority of the Veda itself. "But even such *Śrutis* as that 'one becomes good by good deeds and bad by bad deeds' are also authoritative declarations of the Veda. True, it is so; but still there is a difference between actions that have begun fruition, and those that have not. How? Those actions that have begun fruition, and which have been instrumental in bringing about the present body of the knowing person, can fall off only by fruition; just as the arrow that has been shot off at the target can come to a stop only when the momentum imparted to it has passed off; nor is there any absence of its final result simultaneously with the hitting of the target. The other set of actions that have not begun fruition,—



those performed before and after the obtaining of knowledge during other lives—are burnt off by the knowledge, just as they are by expiatory rites, as declared in the *Sruti*: 'The fire of knowledge burns off all actions,' and also in the *Atharvna*, 'His actions fall off, on the sight of the Highest of the High.' Therefore though for the person who knows *Brahman*, there is no further use of life, yet, inasmuch as it is absolutely necessary for the experiencing of the results of such actions as have begun fruition, the body continues—like the passing of the arrow even after the striking of the target,—and the 'delay for him is only so long.' Hence the above explanation is quite right, there being no room for the objections urged above. After the appearance of knowledge, there is an absolute cessation of all actions, for the knower of *Brahman*, as we have already explained, in connection with the passage 'one resting in *Brahman* reaches Immortality;' and you can certainly recall what I said there.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-  
मसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
म्येति होवाच ॥ ३ ॥

'That which is this subtle essence,—in That has all

this its Self; That is the Self; That is the True; That thou art, O, *Svetaketu*.' 'Sir, teach me still more.' 'So be it, my dear,' he said, (3).

*Com.*—"That which is &c."—as explained above. "Please explain to me, by further illustrations, the method by which one with a Teacher reaches True Being." He said "Be it so, my dear."

Thus ends the Fourteenth *Khanda*, of *Adhyāya* VI.

ADHYĀYA VI.

KHANDA XV.

पुरुषसोम्येतोपेतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

The relatives of a sick man assemble round him, and ask—'Do you know me? Do you know me.' He knows them as long as Speech is not merged into Mind, Mind into *Prāṇa*, *Prāṇa* into Fire, and Fire into the Highest Deity. (1).

*Com.*—The relatives of a man laid up with fever &c., assemble round him and ask: "Do you know me, your

father? Do you know me, your son? or your brother? And as long as of the dying man, Speech is not merged into Mind, the Mind into *Prāna*, the *Prāna* into Fire, and Fire into the Highest Deity, he knows them.

अथ यदाऽस्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

And when Speech merged into Mind, the Mind into *Prāna*, *Prāna* into Fire, and Fire into the Highest Deity, then he knows them not. (2).

Com.—The method of dying of the worldly man is the same as the method of getting at Pure Being, of the knowing person; with a view to show this, it is added,—when Fire is merged into the Highest Being, then he knows them not. The ignorant person on coming back from Pure Being, again enters into the form of the tiger &c., or to that of Man or God &c. While the knowing person enters into the True Self of *Brahman*, as manifested by the light of knowledge, brought about by the instructions of proper Teachers, and never returns from there; such is the method of reaching Pure Being. Some people assert that the knowing persons pass through the cranial artery, and then pass on, by the way of the Sun, to Pure Being. But this is not true; because the passage is found to

be regulated by a full cognition of the final result, with due regard to time and place. For one who cognises the unity of the True Self and as such is attached to Truth, there is not possible any false attachment to results as pertaining to time and place; for such falsity would be self-contradictory. Such means of "going"—as Ignorance, Desires and Actions—being burnt off by the fire of True knowledge, no "passing" is possible in this case. For one whose desires are all fulfilled, one who has realised the Self, "all desires disappear here" as declared in the *Atharvāna*, and as is shown by the instance of the rivers and the sea.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वम-  
सि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सो-  
म्येति होवाच ॥ ३ ॥

'That which is the subtle essence,—in That, has all this its Self. That is the Self. That is the True. That thou art, O *Svetaketu*.' 'Explain this to me further, sir.' 'So be it' said he. (3)

*Com.*—"That which is &c., &c.,"—as before. 'When the method of reaching Pure Being is the same, for one who is dying and for one who is going to be liberated, —then how is it that the knowing person, reaching Pure Being, does not return, while the ignorant person

returns again ?' 'Explain to me the reason of this, Sir. Being thus requested, the father said ' So be it.'

—o—  
Thus ends the Fifteenth *Khanda of Adhyāya VI.*

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ADHYĀYA VI.

—o—  
KHANDA XVI

—o—  
पुरुषः सोम्योत हस्तगृहीतमानयन्यपहार्षीस्तेयमकार्षीत्परशु-  
मस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं  
कुरुते सोऽनृताभिसंधोऽनृतेनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रति-  
गृह्णाति स दह्यतेऽथहन्यते ॥ १ ॥

My child, they bring a Man, holding him by the hand, saying 'He has taken something, he has committed a theft; heat the axe for him.' If he has committed the theft, then he makes himself a liar; and being addicted to untruth, and covering himself by a lie, he grasps the heated axe,—he is burnt, and he is killed. (1).

*Com.*—Just listen, my son, how this is: The police bring some one who is suspected of having committed theft for testing his guilt with his hands bound up. And being asked—'what has this man done?' they

say, 'He has taken the wealth of this man'. 'Well, is he to be punished for only *taking* it?' Then a man who has received a gift is also liable to punishment. Hence, they add 'he has committed a theft' *i.e.*, 'he has *stolen* the wealth.' Being accused thus, the thief hides his guilt, saying 'I did not do it.' They retort : 'you did steal the property of this man' and if he continues to deny it, they say 'Heat the axe for him, let him prove himself to be free from guilt.' Now if he has really committed the theft, though he hides his guilt, he makes himself appear what he is not—*i.e.*, a liar; and thus 'being addicted to untruth, and covering himself by a lie,' if by sheer foolishness, he grasps the heated axe, he is burnt and is then killed by the police, by means of his own untruthful character.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स  
सत्याभिसंधः सत्येनाऽऽत्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स  
न दह्यतेऽथ मुच्यते ॥ २ ॥

If, however, he has not committed it, then he makes himself true; and being attached to truth, and covering himself by truth, he grasps the heated axe, he is not burnt; he is let off and delivered. (2).

Com.—If however he has not committed the theft, then he makes himself true, then, covering himself by

truth—i.e., by the non-committing of the theft—he grasps the heated axe, and being attached to truth, he is not burnt, being protected by truth; and then he is let off and delivered from his false accusers. Though the contact of the hand with the heated axe is exactly the same in both cases, yet out of the real thief and the innocent person, the one who is a liar is burnt, and not the other who is truthful.

स यथा तत्र नाद्वितैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा  
तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति, विजज्ञाविति ॥३॥

‘And as he is not burnt,—in That, has all this its Self; That is the True; That is the Self; That thou art, O *Svêtaketu*.’ Then he understood it of him,—*yea he understood it.* (3).

*Com.*—‘And as the truthful person is not burnt by the heated axe, because he is protected by truth; in the same manner, out of the two persons—one who is attached to the truth of Pure Being, and one who is not so attached,—though the reaching of Being on the falling off of the body, is similar in both cases, yet it is the knowing person alone who, having reached Pure Being, does not return to the body of the tiger &c; while the ignorant person, attached to the unrealities of modifications, returns to the condition of the tiger, or to that of the gods, in accordance with his actions and

studies. Now That Self, attachment or non-attachment to which brings about Liberation or Bondage respectively,—and which is the root of the universe,—in which all creatures reside and rest,—which is the Self of everything,—and which is unborn, immortal, fearless, auspicious, one without a second,—That is, the True, That is thy Self, and That thou art, O *Svetaketu*.' This latter part of the sentence, which has been often repeated, has already been explained.

Now who is this *Svetaketu*, the denotation of the word 'Thou?' It is I, *Svetaketu*, the son of *Uddālaka*, who knows the Self, on having heard, thought over and understood that Instruction, whereby the unheard becomes heard, the unthought becomes thought, and the unknown becomes known,—the Instruction whereof he had questioned his father: "Sir, how is that Instruction?" Such is the person who is entitled to receive the Instruction,—he too being identical with the Supreme Deity that entered into the body which is an aggregate of causes and effects; just as the human body enters into the mirror, or the Sun in the reflecting water, all this entrance being in the form of reflection. He, *Svetaketu*, prior to his receiving the Instructions from his father, did not know the Self, in the form of Pure Being, the Self of all, apart from all causes and effects. Now, having been taught



and awakened to the reality of the Self, by his father, by means of arguments and illustrations, he understood himself to be Pure Being, as explained by his father. The repetition is meant to point out the end of the *Adhyāya*.

“What is the result accruing to the Self, from the declarations made in this sixth *Adhyāya*?” We have already explained this result to be the cessation of the notion of Self being entitled to action, and also of the notion of the cognition of the Self being the enjoyer. The capability of hearing and knowing the denotation of the word “Thou” has its result in the knowing of the unknown. Prior to the Instruction, one has such notions with regard to himself—“I shall perform these actions, the *Agnihotra &c*”; “I am entitled to these”; “I shall experience the results of these actions in this and the next world ; and having performed these actions, I will have all my duties accomplished”;—thus there being with regard to the Self, the notions of its being entitled to actions, and being the enjoyer of their consequences ; and all these notions cease for one who is awakened, by means of the sentence “That thou art,” to the reality of Pure Being, the root of the universe, the one without a second. Because all notions of the doer are contrary to the reality of Pure Being ; and when one Self without a second, is recognised as one's

own Self, then there is no possibility of any such notions, as "I am this, that is, something else, to be done by me; having done this, I will enjoy its results", and other such notions of diversity. Therefore it is only proper that all notions of the human soul being a modification should cease on the appearance of the true cognition of the True Being, the Self, without a second.

"In the sentence 'That thou art' one is instructed to have the idea of Being with regard to the object denoted by the word 'Thou'; just as one is instructed to have the notion of *Brahman* with regard to the Sun, the Mind &c; and just as one is taught to have the notion of *Vishnu* with regard to the idol. And it cannot be taken to mean that 'Thou art really the Being itself'; for, if *Svetaketu* were the Being itself, then how could he not know himself, and need the instruction 'That thou art'?" This is not the case; because the present sentence differs from the sentence speaking of the Sun &c. In the case of the sentence "the Sun is *Brahman*," there is the intervention of the word '*iti*' (the Sun as *Brahman*), which implies that the Sun is not exactly the same as *Brahman*. The Sun is not *Brahman*, because of its having a form; and *A'kâsa* and Mind are not *Brahman*, because of the intervention of the word '*iti*'; whereas in the case of the present sentence,

the text has shown the entering of Pure Being itself, and then declares "That thou art," directly, and without a hitch, pointing to the identity of the "Thou" with the Self of Pure Being. "The sentence 'That thou art' may have only a secondary signification, like the sentence 'thou art a lion,' which indicates only the presence in the person of courage &c.", That cannot be; because it is distinctly taught that Being is one without a second, just like clay. If the declaration of identity were meant to be taken only secondarily, then the reaching of Pure Being could not be declared as following upon such cognition, as it is declared in the sentence 'for him the delay is only so long &c.'; because all secondary cognition is false; *e.g.*, 'you are *Indra*, *Yama*' and the like. Nor can the sentence be taken as mere praise; because *Svetaketu* is not an object of worship (to his father); nor can Being be said to be praised by being spoken of, as *Svetaketu*; for, the king cannot be said to be praised by being spoken of as the servant. Nor is it proper to restrict the universal Self to any single place—as the enquirer takes the sentence "That thou art" to mean; as that would be like telling the Emperor of a country that he is the lord of a village. Nor is it possible to interpret the sentence in any other way, save as declaring the identity of

“Thou” with the Self of Pure Being. If it be urged that ‘what is enjoined here is only that one should meditate upon himself as Pure Being, and not that one is the Pure Being which is hitherto unknown’; then, some might urge in reply that ‘in that view too, it is not possible for the unheard to be heard’; and this, the former questioner denies, saying that ‘the enjoining of the notion of one’s Self being the Pure Being is meant as praise.’ But this cannot be; because of the direct assertions—‘one with a Teacher knows’ and ‘the delay for him is only so long &c.’ If the notion of one’s Self being the Pure Being were only enjoined to be meditated upon,—and the sentence were not meant to convey the notion of the denotation of the word ‘Thou’ being identical with Pure Being,—then, there could be no such declaration of the means, as that ‘one with a Teacher knows.’ For, in that case the presence of the Teacher would be foregone fact, as in the case of the injunction—‘one should perform the *Agnihotra* sacrifice’; nor, in that case, would it be proper to declare the ‘delay’ to be ‘only so long &c.,’ because in that case, even when the real nature of the Pure Being of Self is not known, liberation would follow by meditating only once upon one’s Self as Pure Being. As soon as the sentence ‘That thou art’ has been uttered, it cannot be said that there

appears any such strong idea as 'I am not Pure Being,' which would set aside the notion 'I am Pure Being,—which latter is brought about by the authoritative assertion 'That thou art'; because, all passages of the Upanishads have their end in pointing to the same truth—'I am Pure Being.' Just as in the case of the sentences laying down the *Aquihotra*, it cannot be said that there appears any notion of the non-performability of such actions, which would set aside the notion of the advisability of performing the *Aquihotra*. If it has been questioned—'being identical with the Self of Pure Being, how is it that one does not know himself?' Well, that does not affect our position; when we find that living beings do not even recognise themselves to be the doer and the enjoyer, the soul, apart from the body which is an aggregate of causes and effects,—then it is no wonder that one does not realise the fact of his being identical with Pure Being. 'But how is this cognition of identity with Pure Being possible?' Well, how,—I ask—is it that, even when there is a cognition of one's Self being apart from the body, notions of the doer and the enjoyer are possible, and are actually met with? In the same manner, inasmuch as one thinks the body &c., to be his Self, he cannot have any knowledge of the Self of Pure Being. Thus, it is established that the sentence 'That thou art' serves

to set aside all notions of Self, with regard to the human soul, attached to the unrealities of modifications.

Thus ends the Sixteenth *Khanda* of *Adhyāya* VI.

Thus ends the Sixth *Adhyāya*.

# The Chhā'ndogya Upanishad.

—o—  
ADHYĀYA VII.

—o—  
KHANDA I.

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्त  
होवाच यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच

॥ १ ॥

*Nārada* approached *Sanatkumāra*, saying—'Teach me, Sir.' He said: 'What thou already knowest, tell me that; then beyond that I will teach thee.' He replied. (1).

*Com*—The Sixth Adhyāya, given chiefly to instruction with regard to the Supreme Truth, is useful, only so far as the ascertainment of the unity of the True Self; and in it have not been explained the modifications following after the Real. Hence, with a view to point out in due order, the Name &c., and then by means of these to show the highest truth, called the 'Great,'—just as, to show the Moon, one points out the branch

of a tree behind which the Moon is shown,—the Seventh Adhyâya is begun. Or, in case the Real only were explained, and the subsequent modifications were left unexplained, then some people might think that there may be something yet unknown; and in order to remove this doubt, the modifications are explained. Or, Name, &c., may be explained, with a view that, like the mounting of a stair-case, beginning with gross matters, the explanation would proceed gradually to subtler and subtler truths, and thence would follow the installation in the kingdom of Heaven. Or, Name, &c., may have been introduced simply with a view to eulogise the excellent 'Great' Truth, by pointing out all those gradually better realities and then showing the Great Reality to exceed all these in excellence. The story is introduced simply with a view to enlogise the Supreme Philosophy. How? *Narada*, the Supreme Divine sage, having fulfilled all his duties, and being endowed with all knowledge, was still in painful reflection, through his ignorance of Self; and then what can be said of those little creatures who have little knowledge, and who have not accumulated any large amount of virtuous deeds! Or, with a view to show that apart from the knowledge of Self, there is nothing else that can accomplish supreme and absolute good, the story of *Sanat-*



*kumâra* and *Nârada* has been introduced. The fact,—that supreme good was not attained by *Nârada*, even though he was endowed with the faculties and capabilities of all knowledge, and that for this reason, having renounced all his pride of excellent lineage, knowledge, conduct and capabilities, like any ordinary person, he approached *Sanatkumâra*, for the purpose of attaining supreme good,—shows that the knowledge of Self is the only means of attaining absolute and supreme good. Saying ‘Teach me, Sir,’ he approached him. ‘*Adhîhi Bhagava*’ is a *mantra*. *Nârada* approached *Sanatkumâra*, the Master of *Yogis* and knowing *Brahman*. And being thus duly approached, he said to him : ‘Whatever thou knowest with regard to the Self, tell me that ; then beyond your knowledge I will teach thee.’ Being told thus, *Nârada* said.

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमथर्वणं चतुर्थमिति-  
हासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवा-  
क्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां  
सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥

‘Sir, I know the *Rig-veda*, the *Yajur-veda*, the *Sâma-veda*, *Atharvâna* the fourth *Veda*, as the fifth the *Itihâsa-Purâna*, the *Veda* of the *Vedas*, the rites of the fathers, mathematics, the science of portents, the

science of Time, Logic, Ethics and Politics, Etymology, the science of the Veda, the science of the elementals, the science of war, Astronomy, the science of snake-charming and the fine arts. All this, I know, Sir. (2).

*Com.*—‘Sir, I know the *Rig-veda*’—‘*adhyāmi*’—I know; because the question was with regard to what he *knew*. The *Yajur-veda*, the *Sāma-veda*, and the *Atharvāna* as the fourth Veda; the *Itihāsa-Purāna* is the fifth Veda,—because the mention of ‘fifth’ is with regard to Veda; *Veda of the Vedas with the Mahābhārata* for their fifth—*i.e.*, grammar, as it is only by means of grammar that the Vedas are *known* as such, through a proper knowledge of words and their meanings &c.; ‘Rites of the Fathers’—*i.e.*, the chapters on *Srāddha*; ‘*Rāsi*’ is the science of numbers, mathematics; ‘science of portents’, of evil; ‘science of time’—such as that of *mahākāla* &c.; ‘Logic’, the science of reasoning; ‘Ethics and politics’; ‘Etymology’,—*Nirukta*; ‘science of the Veda’, *Rik*, *Yajus* and *Sāma*—*i.e.*, the *Sikshākalpa*, ceremonials and Prosody; ‘science of elementals’—*i.e.*, the secrets of the elemental kingdom; ‘science of war’—*i.e.*, of archery; ‘Astronomy’—science of the stars, including Astrology; the ‘science of serpents’—the *Gāruda* science; and the fine arts—*i.e.*, the arts of dancing, music, vocal and instrumental, and other technical arts; all these, Sir, I know.’

सोऽहं भगवो मन्त्रविदेवास्मि नाऽऽत्मविच्छ्रुतः ह्येव मे भगवद्-  
दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भ-  
गवाञ्छोकस्य पारं तारयत्विति तः होवाच यद्वै किंचैतदध्यगीष्टा  
नामैवैतत् ॥ ३ ॥

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपु-  
राणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाकोवाक्यमेका-  
यनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवज-  
नविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

But, sir, I am only like one knowing the words, and not a knower of Self. It has been heard by me from people like you that one who knows the Self passes beyond sorrow. So I am in grief; Sir, please carry me beyond the grief. He replied: 'Whatever thou hast studied is only a name.' (3).

*Rig-veda* is a Name; and so is *Yajur-veda*, *Sāma-veda* and *Atharvāna* as the fourth, and as the fifth *Itihāsa-Purāṇa*, the Veda of the Vedas; the rites of the fathers, Mathematics, the science of portents, the science of Time, Logic, Ethics and Politics, the science of Etymology, the science of the Vedas, the science of Elementals, the science of war, Astronomy, the science of snake-charming, and the fine arts; all this is mere Name. Meditate upon the Name. (4).

*Com.*—Though I know all this, I am like one knowing only the word, *i.e.*, one who knows the mere outer meanings of words ; all words are mere denotation ; and all denotation is included in the *mantras*. ‘Knower of words (*mantras*)’ means one who knows mere sacrifices, since it will be declared further on that ‘sacrifices are in the *mantras* ;’ and I am ‘not a knower of Self’—*i.e.*, I do not know the Self. ‘Since the Self is also explained in the *mantras*, how is it that knowing the *mantras* one knows not the Self?’ Not so ; because the processes of denotation and the objects of denotation are modifications ; while the Self is not held to be a modification. ‘But the Self too is denoted by the word *Self*?’ No ; since ‘Speech desists from It,’ as says ‘the *Śruti*’ ‘where one sees nought else &c.’ ‘Then how is it that the Self is signified by the word *Self* as used in such sentences as ‘the Self below &c.,—that is the Self &c.?’ That does not touch the position ; the word ‘*Self*’ is used with regard to the embodied counter-self, the object of differentiations ; and then the fact of the body &c., being the Self being denied categorically, it follows that what is to be understood by the word ‘*Self*’ is that, which is apart from these body and the rest, and which is a Reality, in Itself, beyond the reach of words. Just as when an army with the king is seen, though a sight of the umbrellas,

flags and other emblems of royalty points to the presence of the King, yet, the king himself is not seen; even then people assert that 'the king is there'; then follows a particular search for the king—'where is the king?'—and then gradually setting aside all the other objects and persons seen in the procession, people would have an idea of the presence of the king, even though he may not be seen. Exactly the same is the case with the point at issue. Thus then, 'I am like one knowing the *mantra*, i.e., sacrifices alone'; and all modifications being effects of sacrifices, 'I know the modifications; and I do not know the real nature of the Self.' It is with this view that it has been said 'One having a Teacher knows'; and also such *Sruti* as 'wherefrom Speech desists &c., &c.' It has been heard by me—I have a traditional knowledge based upon scriptures—from people like yourself that one who knows the Self passes beyond the sorrow of the heart, based upon unfulfilled ends; hence not knowing the Self, I am in sorrow, pained by a cognition of unfulfilled ends; therefore please carry me beyond the ocean of sorrow by means of the boat of Self-knowledge—i.e., create in me a feeling of contentment, carry me to fearlessness. When *Nārada* had said this, *Sanatkumāra* said to him: 'all this that thou hast studied is merely a Name'—i.e., all that